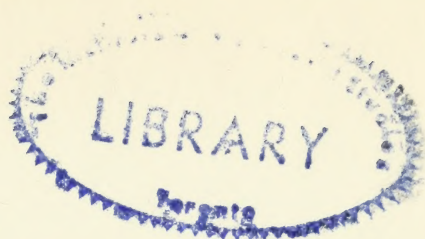




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The English Register
of
Osney Abbey.

OXFORD

HORACE HART: PRINTER TO THE UNIVERSITY

Original Series

No. 144

The English Register
of
Osney Abbey, by Oxford,

WRITTEN ABOUT 1460.

EDITED, WITH AN INTRODUCTION AND INDEXES,

BY

ANDREW CLARK,

M.A. LINCOLN COLLEGE, OXFORD; M.A. AND LL.D. ST. ANDREWS;

HON. FELLOW OF LINCOLN COLLEGE.

PART II.

FOREWORDS.

GRAMMAR NOTES.

INDEXES.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY

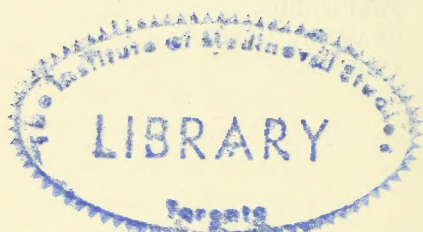
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PREFATORY NOTE

THIS fragment of an English version of the extensive cartulary of the great monastic house of Oseney, written about 1460, is of exceptional interest as a monument of the language, raising more than one important question.

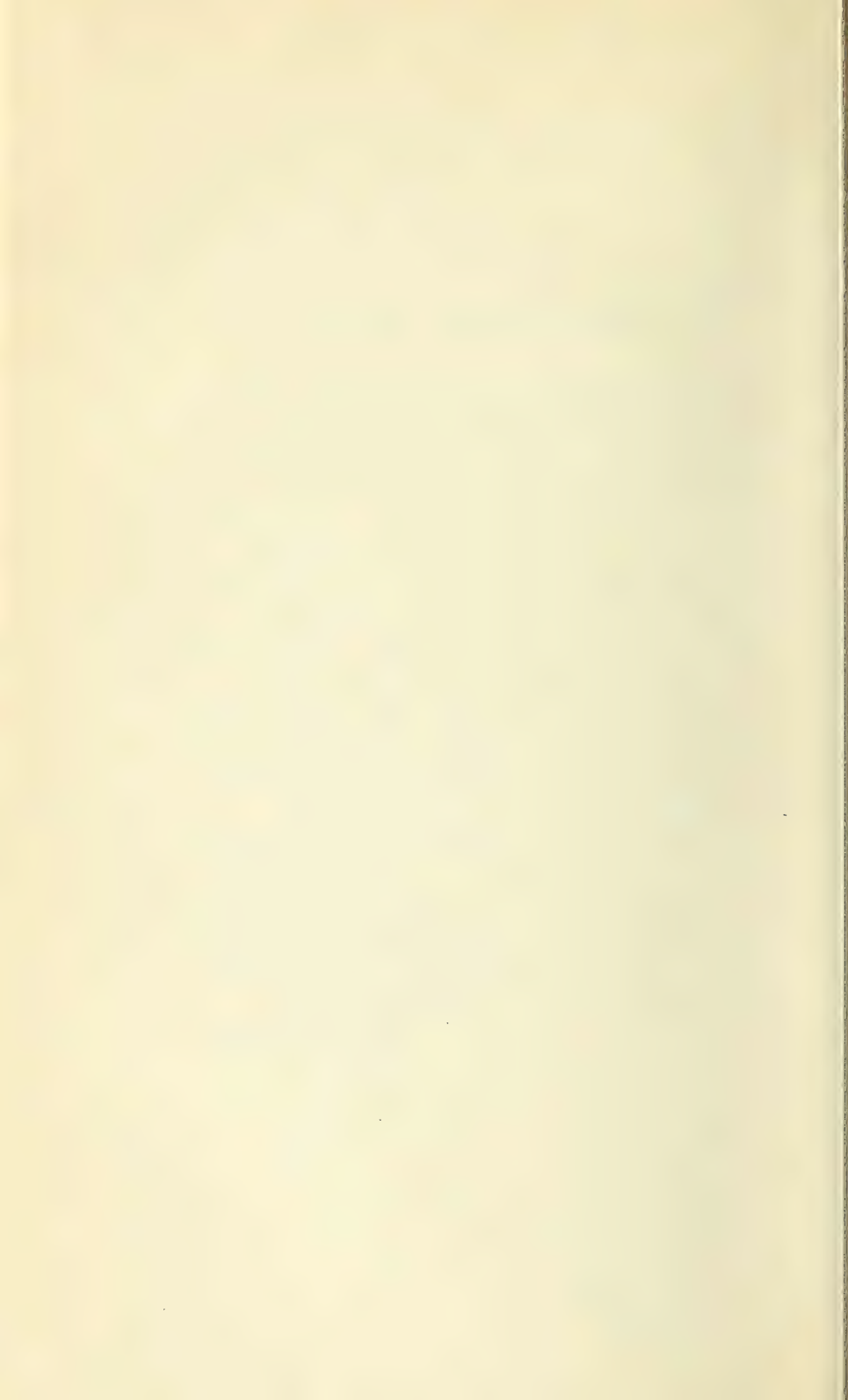
Why was an English version begun? What members of the monastic community, entitled to knowledge of its most intimate papers, were then likely to understand documents in English, and not understand them in Latin?

Why, if begun, was it not better done? Every here and there, especially towards the end of the fragment, the translation hopelessly breaks down, and, without collation with the Latin, is unintelligible. Were Oseney monks Frenchmen and so ignorant of English as to be unable to turn a Latin charter into that tongue?

Why was it left off? Because it was felt to be too hard a task, or because it was found to be valueless in practice?

The English version follows the Latin Register in its division into 'Titles', i. e. heads dealing with special points or estates. After the general 'Titles', the properties dealt with in the fragment are all in Oxfordshire.

ANDREW CLARK.



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FOREWORDS

The Oseney MS.

Description of the MS. The MS., which supplies the two fragments here printed, is press-marked 'King's Remembrancer, Miscellaneous Books, no. 26' in the Public Record Office. It measures twelve inches by nine, and is made up of bundles of four sheets of paper laid on one sheet of vellum, and then folded with the vellum outside. Paper was probably used thus largely for cheapness, and vellum sparingly to give durability to the composite volume. The water-mark shows an elaborate fan-shaped pattern with pendent cross, and appears to be otherwise unknown.

Contents of the MS. The volume consists of three distinct sections, written at slightly different dates, but all ending imperfectly and abruptly.

(A.) First in order is a fragment of an English version of Bonaventura's *Speculum Vitae Christi*. No more is given than the title and a portion of the table of contents, and the end is so abrupt that the summary of the thirtieth chapter lacks 'Capitulum XXX^m', which ought to follow. In this work legendary matter is added to the gospel narrative. Chapter I occupied itself with a council held in heaven before the Incarnation; Chapter II narrated the life of Mary previous to the annunciation; and Chapter XIII described the eighteen unrecorded years between the visit to Jerusalem at twelve years old and the baptism. Traditional elements appear also in Chapters XXI and XXII.

The chapters are marked off into groups for reading on successive days of the week: Chapters I-IX for Monday, Chapters X-XIV for Tuesday; and Chapters XV-XXIV for Wednesday. We have therefore a fragment of a book appointed to be read aloud in the refectory of Oseney during the dinner-hour

When the reader droned from the pulpit,
Like the murmur of many bees,
The legend of good St. Guthlac,
And St. Basil's homilies;

or, in this case, Bonaventura's devotional treatise.

The number of each chapter is rubricated, and placed after the summary. As usual, spaces have been left for illuminated initial letters, and these in most cases are marked in ink for the illuminator in small letters which could easily be painted over.

The general character of the writing suggests 1450 as a probable date for this section.

(*B.*) For some reason, the Bonaventura treatise was broken off as soon as begun, and the volume devoted to a more special need of the abbey, viz. the transcription of an English version of the register of estates and privileges. The rubrics and text of this section are written in somewhat freer style than the preceding, and the writing is slightly sloped. We therefore date it somewhat later, say about 1460. This second portion occupies leaves numbered from 1 to 61, and breaks off in the middle, not merely of a deed but of a sentence. Leaf 61 back to leaf 65 back are blank, possibly so left with a view to completion of the section at some future time. The unfinished state of this second section is further shown by the absence of rubrics from the greater part of it, though spaces for their insertion have been uniformly left.

This portion is here printed in the order of the MS. Although this order is confusing in respect of locality, violates the order of time, and involves repetitions, it is intentional and follows a method of its own, and therefore could not be set aside.

(*C.*) The remainder of the volume (leaf 66 to leaf 112 back) contains transcripts, in the original Latin, of confirmation-charters by various popes, and ends abruptly in the middle of a charter. Here the name of the pope, which begins each charter, is written in the flowered capital letters which became fashionable in Henry VII's time. An archaism in the writing is the continued use of dotted *y*. This section is later than 1513, since it contains (fol. 88) a charter of Leo X.

History of the MS. We possess some facts, and can draw some inferences, towards a history of the MS. and of its originals.

At the end of the twelfth century, Oseney had a great mass of deeds relating to property or privileges. Before 1200, for convenience' sake, a Register (now MS. Vitellius E 15 in the Cottonian treasures of the British Museum Library) was begun, into which the most important of the deeds were copied in the original Latin; and, as fresh charters came in, transcripts of these were added.

In the course of 80 years this volume had become so full and confused that a recension of it became necessary. Accordingly, between 1280 and 1284, under the supervision of abbot William of Sutton, a new Registrum was drawn up, on an elaborate plan, each property receiving a 'titulus' or section, and the sections being grouped according to the 'bailiff' in whose charge the properties were. Each section had an explanatory foreword, often with cross-references. Blank pages were left into which deeds were written from time to time, down to 1474.

About 1460 the growing importance of English led to the wish for an English version, and accordingly the fragment now printed was written. This represents only a small portion of the Latin volume, viz. a few general charters and a few Oxfordshire deeds. This English version was made from the second copy of the Latin, and faithfully follows its order. One or two deeds are, however, added, which are not found in the Latin.

At the dissolution, 1540, Henry VIII hesitated what to do with the abbey and its estates. His first and more generous impulse was to use the buildings and revenues for the endowment of one of the additional bishoprics he had promised. He therefore erected Oseney into a cathedral, with bishop, dean, and prebendaries, and assigned to it Oxfordshire for a diocese. A later impulse of greed made him lay on St. Frideswyde's Priory the burden both of Wolsey's College as he had already ordered, and of the new-founded see. Oseney buildings and Oseney lands were then given to the spoilers.

As a consequence of this dispersion of the estates, the deeds and books concerned with them were scattered. The original unbound charters, rentrolls, &c., were dumped into Christ Church Treasury (Wood's *Life and Times*, iv. 99). The two copies of the Latin register passed into private hands, coming afterwards to the possession of Sir Robert Cotton. That antiquary gave the second copy to Christ Church, Oxford, in exchange for a volume of monastic annals (perhaps the Annals of Bruton, Somerset, MS. Cott. Otho A 4); and it is now no. 343 in (Dean) G. W. Kitchin's Catalogue of Christ Church MSS. The earlier volume, which Cotton retained, MS. Cott. Vitellius E 15, suffered in the lamentable fire, 1731, but has been repaired, and is still of service. Notes from it, taken before the damage, are found in the MS. collections of Brian Twyne

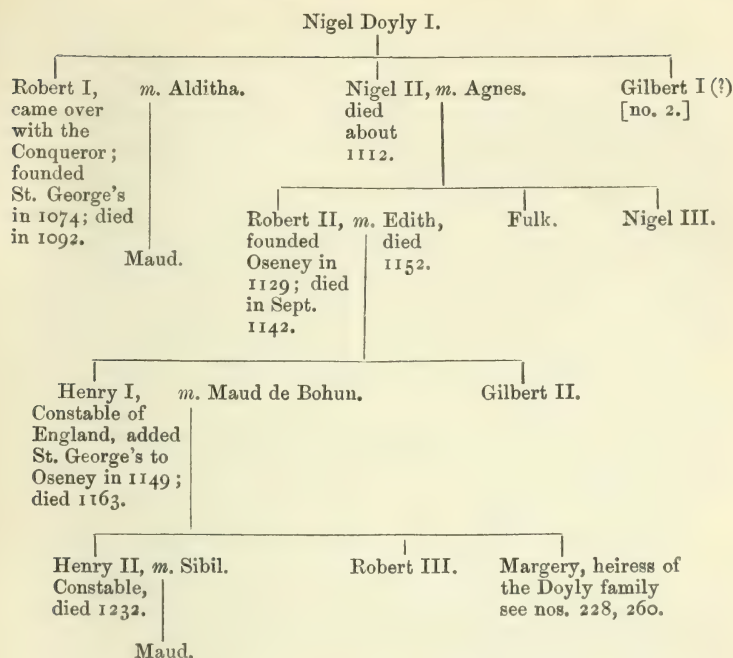
(Wood's *Life and Times*, iv. 101). The English volume was taken into the King's Remembrancer's Office, and has remained there, having never been claimed by the purchasers of the abbey lands.

History of Oseney.

Site. The Great Western train from London often slows, or comes to a stop, on an embankment just outside Oxford station, so inviting travellers to look down on a crowded modern cemetery to the west of the line. There is nothing to suggest that here stood some of the stateliest buildings of mediaeval England. Yet this cemetery occupies the site of Oseney abbey. The conventual buildings have been so completely rooted out that the patience and perseverance of an antiquary like Mr. Herbert Hurst, who through a series of years watched the digging of every grave and noted the nature and lie of every bit of foundation so brought to light, have been baffled, and no ground-plan of the buildings mentioned in old records can be given.

Foundation. Oseney leapt into being as a great monastic house, possessed from the beginning of large estates and lordly privileges, by the fiat of a powerful noble. Its foundation-charter (no. 12) assigned to it in 1129 much property in Oxford town and shire, along with six rectories. About 1140, the founder renounced his manorial rights (no. 39) over the abbey and its tenants, transferring them to Oseney itself; and granted Oseney and its tenants rights of pasturage, of taking wood, and of fishing, over all his estates. Nine years later, 1149, his son diverted (no. 21) to Oseney the still more considerable revenues of a church of secular canons, which had been established (no. 2) and endowed by the founder's uncle in 1074. Hereby he enriched the later foundation by the revenues of seven churches, and by two-thirds of the tithes of the demesne-lands in some ninety manors. About the same time the work was completed by this same son and his widowed mother, who gave (no. 24) other lands and additional privileges.

The relation of Oseney to its founder and those members of his family who are mentioned in these deeds is best set out by a family tree drawn from them.



Later history. Although this fragment comprises deeds as late as 1443 (no. 203) it is barren of information about the general history of the abbey subsequent to its foundation. Pope Eugenius III, confirming about 1146 the foundation, added (no. 18) the valued privileges of having service within the abbey during time of interdict, and of a cemetery for the monks, their servants, and their guests. A few special benefactions occur. About 1216 Roger of St. John gave (no. 134) the rectory of Steeple Barton to help the abbey in 'the susteynyng of powre men and pilgrymys'. In 1220 the tithe of hay in four manors (no. 96) was granted 'to the susteynyng of thoo thynges the which ben necessarye in pitaunces and medicynys of brethren i-leyde in the infirmarye'. In 1245 a rent-charge was bestowed (no. 153) to provide a pittance, an addition to the ordinary fare, in the beginning of Lent. Some benefactors bargained for burial in the abbey church, e.g. nos. 25 (1182), 181 (1200), 206 (1275). Many deeds record law-suits, in which the abbey was involved. Some of these will be noticed later. Here reference may be made to the suit (no. 54) in which

Oseney, 1225, invited St. Frideswyde's Priory to renounce its 'instruments of perjury', apparently some deed forged¹ to support a traditional claim; the action brought, 1248, by Henry III to recover (no. 86) crown-land granted to Oseney by the widow of Henry I; the attempt, 1258-9, by a lord of the manor, of a new family, to force Oseney to do suit to the manorial mill (266-7, 272), from which the founder had granted exemption; the action, 1289, by which Oseney forced the heirs of Hugh of Tew (nos. 209-10) to make good his warranty clause; and especially, 1377, the claim (no. 43) of Oseney to be counted as outside the suburbs of Oxford, and free of contribution to the taxes paid by the town.

The following abbots of Oseney are mentioned repeatedly in these deeds:—

Wigod, elected 1138 (then styled prior); assumed title of abbot 1154; died 1168.

Edward, 1168-83.

Hugh, of Buckingham, or le Freke, 1184-1205.

Clement, 1205-21.

Richard de Gray, 1221-9

John Rading, 1229-35.

John Leech, 1235-49.

Adam de Berniers, 1249-54.

Richard de Apletre, 1254-68.

William de Sutton, 1268-84.

Roger de Coventre, 1284-96.

John de Bibury, 1296-1316.

Tithe.

The notices of tithe occupy a large place in the deeds, and supply us with some points of interest. We find, first of all, very clearly stated, the right at one time possessed by the landowner to assign the tithe of his land to what church he pleased. Thus, about 1220-25, Simon Maidwell granted (no. 277), and his widow Agnes confirmed (no. 275), to Oseney tithe of 9 acres of his best corn in Barford, 'the which myne aunceturs yafe to whoome theye wold, of the which the church of Bereforde noo parte receyueth.' In keeping with this, we find (nos. 1, 2, 3, 21) the co-founders of St. George's church assigning to it, 1074, for themselves and their

¹ But Oseney itself was not clean-handed in this matter; see nos. 2, 5, 21.

heirs, two-thirds of the tithes great and small of all the manors of their two baronies, leaving to the parish churches in which the manors lay only one-third of the tithe.

The number of suits about tithe which are found in this fragment alone is so large that it reminds one of the 'forty thousand law-suits' about tithe in the France of 1787 (Carlyle's *French Revolution*, Pt. I, Bk. III, Chap. III). Many of these were settled by compromise; but the majority were appealed to Rome, and ultimately decided by English commissioners appointed by the pope. Where the parties to the suit were both of the church, a frequent solution was the surrender of the whole tithe to the one party, subject to payment of a perpetual tithe-rent-charge to the other. Thus, in 1219, commissioners of pope Honorius III arranged that Fécamp Abbey should surrender to Oseney all claim for tithe in Little Barton, and that Oseney should pay Fécamp 10s. yearly at Cogges priory, which is thus shown to be a cell of the Norman house.

Special notice is taken of the money-grants (tenths, fifteenths, &c.) voted by the church to the king, to which the tithe-owner had to contribute. About 1435, Oseney granted to the rectory of Heyford-Warren a perpetual lease of Oseney share of the tithes of that parish, covenanting, however, that the rectory 'shall paye for the kynges dyme when that hit happeneth by the clergy to be i-grauntid, that is to say, for an hoole dyme, iiis.'

For mutual convenience, owners of estates which paid tithe to Oseney are found granting to the convent a site for a barn to receive the tithe-sheaves (nos. 178, 275). It is stated (no. 178) that 'of olde tyme' the custom had been to pay the tithe-sheaves at the door of the demesne-barn, probably as the carts discharged their loads into that barn. In this grant at Heyford-Warren, about 1240, the landowner made the following odd agreement with Oseney. If 'the saide chanons wille that there' corne there be thresshe (in the forsaide howse), then I and myne heyres schall make it to be thresshe, and the chaffe schall abide (togedur with the strow) to me and my heyres'; but if Oseney prefer 'to bere away all there corne in scheves hoole', the manor shall have the use for its own purposes of the tithe-barn all the time it is empty of tithe-sheaves.

Small tithes occur in an interesting suit at Kidlington, by which

¹ i.e. their.

the parishioners were compelled (no. 98) to pay to Oseney, as rector of that parish, tithes of gardens, and of orchards, and 'of the mylke of there¹ kyne [and ewes] fro the tyme of the wenyng of the calues and of departyng of lombes al so longe as mylke dureth'. This was in 1277. It appears that formerly the milk-tithe had been discharged by a money-commutation, since Oseney was awarded 'arerages fro that tyme that they paide last moneye in the name of the tithe of the mylke'.

Tithes of hay of the extensive meadows along Thames and Cherwell, west and north of Oxford, came to Oseney, as part of the endowment (no. 21) of St. George's church. Several well-known Oxford citizens, 1220, resisted this payment, but were constrained (no. 57) to it by commissioners of pope Honorius III. In these meadows it seems to have been usual to set aside yearly, before mowing, a strip for the tithe-owner, to free the rest of the meadow from the obligation, the tithe-owner undertaking the mowing, winning, and inning of his own strip. In 1225, when Oseney agreed (no. 54) with St. Frideswyde's to divide the tithe of hay of Wyuesley, it was also agreed that 'the tithes with comune conselles and expenses oft [=ought] to be i-gete and gaderid'.

Here we may note an odd payment connected with these meadows. In the lease (no. 53) made by Einsham to Oseney in 1226 of the Einsham rights to hay in certain meadows next Oseney, Einsham stipulated that Oseney should 'susteyne the burdon of the mower of the saide mede'. In some cases by old custom this payment to the mower was fixed at $\frac{1}{2}d.$ an acre. We find (no. 48) sixteen acres which paid 8*d.* 'in tyme of heyng, to the mower', 1239; and (no. 52) a piece, between 3 and 4 acres in extent, which paid 2*d.* 'to the mower'.

An interesting hint as to disputes provoked by the gathering of tithe in kind, and the sometimes overbearing behaviour of the tithe-gatherers, comes in 1259, when Sir Reginald fitz Peter granted (no. 272) Oseney leave 'to gader there tithis at Swereford (bothe more and lasse) and frely to bere awaye whider thay willen, nathelese in curteys wyse withoute harme and greuance of the saide Syr Reynolde and of his men leve-grauntynge'.

¹ i.e. their.

Church affairs.

It is convenient to bring together in one place the scattered notices of church matters.

Married clergy. The continuance to this period of married clergy seems attested by nos. 12, 143, 199, 200, 201. The prohibition of marriage of the clergy by the council of London in 1125 is official attestation that it was then practised in England.

Secular clergy. The foundation of Oseney belongs to the great change in church discipline brought about by the triumph of the monastic system. In 1074, the founder's uncle, in establishing (nos. 1, 2) his church of St. George, had been satisfied with a college of secular canons, each with his separate endowment (his 'prebend': nos. 9, 14), and probably his separate lodging, much as in a modern cathedral. The name of one of these prebendaries occurs (no. 26): Peverell 'presbyter' (*Monast.* vi. 253). A generation later, the preference for the common life of a religious order subject to its 'rule' had grown so strong, that the new foundation of Oseney was for Austin monks (Canons Regular), and ere long the older foundation was suppressed for the better endowment of the monks. At this suppression (no. 29), each canon of St. George's retained his life-interest in his prebend, and the founder of St. George's was remembered by the institution of a two-priest chantry in that church.

Impropriated churches. In the case of Steeple Barton and Sandford St. Martin we have (no. 134) the arrangements made by the diocesan, about 1216, for the impropriation by Oseney and the continuance of the parish services. The churches were to be served by permanent vicars, who should receive the altar-offerings, the small tithes, a specified endowment, and a house; all the rest of the income of the churches went to the impropriator.

Chapels of ease. Several of these occur in these deeds, as Frees (no. 79), Southcot (no. 37), Seuwel (no. 269), whose memory has otherwise perished. It would thus appear that at an early period more ample provision was made for church services in the hamlets of large country parishes than was possible after parish revenues were assigned to the endowment of the monasteries. Some of these chapels must have been of early foundation. About 1216 the bishop of Lincoln, even after special inquiry (no. 134), found it impossible to determine whether the chapel of Sandford St. Martin

was 'the modur church' or 'a chapell to the church of Barton perteynyng'. In the same district, about 1170, we have (no. 132) the provision made at the foundation of a semi-private chapel to mark its dependence on the parish church. Persons attending the chapel must go to the parish church on five high-days, and must make their Easter confession there; and the lady of the manor must be churched, and pay her churchings, not at the chapel, but at the parish church. The chapel in question is probably that of Ledwell, the services of which, in 1216 (when the impropriation diverted to Oseney the endowment of the chapel), were assigned (no. 134) to the vicar of Barton or the vicar of Sandford. About 1280 Hugh of Plessets obtained leave (no. 101) to have a similar semi-private chapel at his manor-house, but the terms of the bargain made with him by Oseney, as rector of Kidlington, are not included in this fragment.

Dedication of church or chapel. On June 20, 1273, we have (no. 167) the dedication of Sandford St. Martin chapel, and next day (no. 140) the dedication of Steeple Barton church, in each case possibly after rebuilding. The dedication was done by a titular bishop acting for the diocesan, and a grant of indulgence was attached, at each anniversary of the dedication, to all shriven and devout people who came within the octave to worship or give alms in the building.

Monastic chapels were opposed by the rectors of parish churches. About 1220, when Oseney wished to build a chapel close to Oseney gate on Oseney land and in an Oseney parish, the abbey sought the sanction not only of the diocesan (no. 65) but of the pope (no. 66). In 1235, under pressure from pope Gregory IX, Oseney allowed the Knights Hospitallers to have an oratory within their mansion at Gosford in Kidlington parish, but bound the Order to exclude Kidlington parishioners from the use of this chapel and to forbid its chaplains to accept fees from them for saying intercessory masses.

Harbourage. There was an old claim by the bishop and the archdeacon for entertainment by the clergy in their visitations. In 1216, in instituting vicarages at Barton and Sandford (p. xvii), the diocesan exempted the vicars (no doubt because of the poverty of their stipends) from 'the herborogh of the bisshop and of the archidecon'. Another form of it occurs in the quaint lease, about 1230, by which St. John's Abbey, Colchester, surrendered to Oseney

(no. 139) the Colchester claims in Barton and district. Besides a yearly rent, each abbot of Oseney should do fealty and pay 'oone besaunte of goolde' at Colchester, within forty days of his installation; 'and if nede call the abbot of Colchester in-to the cuntreis of Oxonforde, hit schall be dewe to the same abbot and to his men and to viii horsis, in the howse of Oseney, conuenient purueyng by thre dayes, if the same abbot so longe there will abide.'

Mortuary and heriot. Dr. John Cowell in *The Interpreter* (1607) thus explains 'mortuarie': 'at his death . . . if a man have three or more cattell¹ of any kinde, the best being kept for the lord of the fee as a heriot, the second was wont to be given to the parson in right of the church.' In 1273 the executors of a Kidlington parishioner disputed this claim of Oseney, or, as a second plea, urged that it did not extend to horses; but the decision (no. 97) was in favour of Oseney on both points.

For some reason which is not apparent, Oseney, granting the vicar of Sandford St. Martin a life-rent (no. 166) of some houses there, added a demand for a heriot, viz. 'the best be[a]st of the foresaide Wa[1]ter whenne he in-to deth passith'. An equally odd provision in the same lease allowed payment 'in the vigill of Palmes' of '1 lamprey' yearly instead of a 2s. instalment of his rent.

Minor church customs. The following occur:—offering a deed on the altar to give it greater force, nos. 25, 50, 69, 217; taking oath on the gospels in executing a deed, nos. 154, 219; endowment of a 'light' in a church, nos. 104, 110; beating the bounds of a parish on Ascension day, no. 54; spending Lent in a monastery, no. 64.

Conditions of English land.

This fragment contains few deeds specially relating to land; and those that there are, refer to Oxfordshire parishes only. Still, such indications as are found confirm, and in some points expand, the conclusions pointed to by the more numerous and more widely distributed deeds of the English Register of Godstow (E.E.T.S., 1905-6).

Knight's fee and scutage. Most land was originally held by military service, and a knight's fee was that amount of land (often said to be eight hides, e.g. by Dr. John Cowell) which was sufficient to

¹ i.e. catalla, 'chattells.'

maintain a knight, liable for service when the king was at war. Next, a knight's fee came to mean the rent paid for this amount of land to the lord of whom it was held. We also find these holdings in greatly attenuated forms, possibly by former owners having alienated part of their land, making the part they retained liable for the whole service. About 1250 Oseney obtained (no. 183) at Little Tew 3 hides of land, with feudal superiority over half a hide more, to be held 'by service of one kny3ght'. In 1275 Oseney bought (no. 204) one hide (called here a 'plowe of londe') at Adderbury which owed 'scutage al so moche as longeth to the halfe of one scute', i.e. was held by service of half a knight's fee. References to scutage, as a tax occasionally levied on land by the king, and to its distribution over lands separated from the original knight's fee, are found in nos. 42, 146-9, 204.

Land of the manor and land held of the manor. The strongest distinction has to be drawn between demesne-land on the one hand, and, on the other hand, manorial land which had been granted to freehold tenants and customary tenants. The three sorts of land are most clearly shown in the confirmation (no. 25) of Henry Doyly II:— 'Eton (all the toune) in the lordship, and villenage, and free fee': 'Ethonam totam villam in dominio, et vilenagio, et libero feodo.'

Demesne-land was actually in the lord's hands and worked by himself or farmed for his benefit. A grant of such land meant full ownership of it, and was always important. In the other cases, the lord owned only certain periodical payments, which were often very small, and certain reversionary rights, which might never accrue. Grants of land of this sort might mean very little, and such grants form a considerable portion of the estates given to Oseney. Thus, in 1155, Henry Doyly confirmed to Oseney (no. 24) his mother's gift of a hide and a half at Weston-on-the-Green, but this is by no means so large a grant as it appears, since it consisted of 'thre yerdes of villenage . . . and thre yerdes of the lordship'. In Little Tew, about 1200, a benefactor gave (no. 181) to Oseney half of his demesne-land and half of 'v yerdes of londe of vilenage (or of bonde holde)'. In estimating, therefore, the amount of, and criticizing the management of, land held in mortmain, we have to remember that large portions of it were let out on practically perpetual leases, often at nominal rents.

Freehold land had practically passed from the lord's ownership to that of the free tenant and his heirs, subject only to payment of a stipulated quit-rent, and the performance of certain traditional feudal obligations. The formula for it occurs at Adderbury, in the sale (no. 205), about 1269, of '1 plowe of londe', i.e. a hide, 'with the rentys of my free tenauntes and homages, ward-is, and relefs, and eschetes' which might fall due from them.

Villeinage was land granted to a serf-tenant. Here the burdens were heavier, and often included a large amount of labour on the demesne-land in addition to yearly rent in money and kind. The possibilities of resumption by the lord of the fee, under the customs of the manor, were also much greater. There are, however, many indications that such holdings were permanent in their own way, and went down in the customary tenant's family by certain recognized rules of inheritance. The oddest of these is the conveyance of the customary tenant along with his holding. This shows that the lord could not take the land from his tenant and sell it, but might transfer his own rights of lordship over both land and tenant, with the result that, under the new lord, the serf-tenant continued to enjoy all the right he had ever had. There are several examples of this in these deeds. About 1160, Henry Doyly, the founder's son, gave (no. 215) to Oseney '1 half hide of londe the which Thomas la burne helde, with the same Thomas and his modur and his suster, with all there goodes'. About 1180, Leonard of Whitfield gave (no. 216) to Oseney in Claydon '1 yerde of londe the which Gilbert corbeller helde, with that man and all his children'. About 1275 Robert of Brock conveyed (no. 192) to Oseney in Little Tew '1 yerde of londe every yere to be sowe, with medys and other pertinences', held of him by Alice, widow of William of Pateshall, with 'the saide Aliz sumtyme my natife, and Roger and Robert and Aliz, childron of the saide Aliz, with catall and sequelis of them'. There is a milder and there is a rougher form of this conveyance formula. In 1269 Hugh of Tew sold (no. 205) land in Adderbury, 'with all seruices of my custumaris,' thus keeping the serfdom out of sight. In 1275 the same land was sold, 'with my bonde-men and ther catall and seruices and sequelis.'

Another name for such land and such tenants is *warland*. About 1155, Henry Doyly confirmed to Oseney (no. 24) '1 hide of

villénage' in Hooknorton and '3 yerdes of villénage' in Weston-on-the-Green. About 1158, in a confirmation-charter by the diocesan (no. 26) these appear as '1 hide of londre with iiii men of warlande', and 'iii yerdes of londre of Warlant'.

Cotland also occurs in this connexion. In 1156, in the confirmation (no. 26) just cited, in an obscure place, not explained by the grants it confirms (no. 24), we have 'vi. of Cotlane'. I take this to be villeinage, but the holding a small one, less than a quarter-yardland. Another example is possibly found in the grant (no. 219) at Hooknorton, about 1180, of '1 dwellyng of londre . . . the which Willyam of Hampton helde, with that man and all his'. There is, about 1225, a transfer of a serf, without obvious mention of land, but we are no doubt to assume that some holding was transferred with him (no. 220).

We have an example of the substitution of an increased rent in money for the old rent combined with services. This (no. 221) was about 1230, at Hooknorton.

Divisions of the arable land. Most arable land was held in certain traditional units or fractions of these units, the hide, the half-hide, the yardland, half-yardland, or quarter-yardland. The yardland in these deeds appears to contain from 24 to 30 acres of arable land. Four yardlands made a hide.

Intermixture of arable strips. The arable land of these units did not lie together, unit by unit. The whole arable of the manor or township lay in certain large fields, which in Oxfordshire were (if the language of the deeds may be followed) often two in number and were named from the points of the compass. In these fields, each unit had so many strips intermingled among the strips of the other units, and the fields had to be put under crop, or left fallow, according to a traditional rotation incumbent on the whole community. We have, in 1257, at Ledwell a good example (no. 171) of the intermixture of the demesne-strips among the strips of lands held by tenants of the manor, the demesne consisting of $37\frac{1}{2}$ acres in 13 different places in the West field and 41 acres in 12 different places in the East field. At Hooknorton, we find, 1260-70, two typical half-yardlands, the first (no. 251) having about 8 acres in the West field, lying in 17 strips, and about 7 acres in the East field, in 16 strips; the second (no. 223) having 15 acres 1 rood, viz. in the West field, 3 separate acres, 11 separate half-acres,

and 3 separate roods, and, in the East field, 1 separate acre, and 10 separate half-acres.

Wherever an agricultural unit is described in full, we have therefore an inviting list of field-names: as at Barton (145, 155), Hensington (122), Heyford-Warren (179), Hooknorton (223, 237, 251), Kidlington (111), Ledwell (171).

Common meadow. Originally, each unit of arable land carried with it a proportionate share in the common meadows of the township. Conveyances of such holdings are careful to specify the 'mede' which went with it: e.g. about 1270, at Tew (no. 189). In 1155 the normal amount of meadow is stated (no. 24) to be two acres to the yardland ('ii. acres everych yerde'). Accordingly the two half-yardlands mentioned in the preceding section (nos. 251, 223) had each 1 acre of meadow, the normal amount. This meadow land often lay in separate strips. Thus, in 1280, at Hooknorton (no. 237), two such acres are described as being in four separate half-acre strips.

Common pasture. The arable units, in the same way, had originally proportionate rights of common pasture. Thus, about 1260, what is plainly a quarter-yardland ($3\frac{1}{2}$ acres in the North field and $3\frac{1}{2}$ in the South field) had attached (no. 187) to it 'fre commune and fre entryng and goyng owt thorowgh all' the grantor's 'londes of Litull Tywe'. This allocation was much disturbed in course of time by owners alienating portions of their lands but retaining the valued pasture-rights. About 1245, Richard, Earl of Cornwall, in granting Oseney a messuage at Frees, exacted a promise (no. 81) that the abbey would not, on pretext of possessing this holding, claim pasture-rights in Yarnton manor. In 1350, Oseney, parting with nearly all its land in Little Barton, seems to retain (no. 159), with a small piece of land reserved, all its old pasture-rights, viz. 'ffree comune of pasture to owre bestes (all maner of kynde) to be fedde in feldes and pasturis of the towne of Barton Odonis'.

Transgressions in respect of common pasture occupy some space in the deeds. At Handborough, about 1240, Oseney was forced (no. 87) to leave off sending to pasture more cattle than the abbey holding was entitled to send, and paid compensation for the injustice done. Another offence was temporarily to enclose ('in hook') and crop, out of turn, land which ought to have lain fallow

and open to pasture; and still another to refuse commoners pasture on fallow ('warecte or leylande'). In 1268, and again in 1288, Oseney and other 'commoners' in Little Tew combined (nos. 188, 193) to resist these two encroachments by Great Tew manor.

Oseney received several special grants of pasture. In 1149 the founder gave (no. 21) Oseney and Oseney tenants 'fre commune to there shepe and hogges and to all here bestes' in all his manors. In 1152, in Claydon, his widow added (no. 24) free pannage. About 1200, at Barton (nos. 137-8), Oseney was granted leave for 6 oxen, 2 cows, 2 cattle-beasts, 60 sheep, and 20 pigs, to feed with the cattle, sheep, and pigs of the manor. In 1240, in a large meadow near Oseney, a benefaction (no. 46) provided that 'the abbot may have xx^{ti} bestys . . . after the hey is i-mowe and i-levyd un-to Myzhelmasse, and after Myzhelmasse as many as he will'.

Woodland rights. In 1140 the founder gave (no. 39) Oseney 'howsebote, and haybote, and to be brenned resonably at here graunges, of my wodis', i. e. timber to repair houses, stakes to mend fences, faggots for fuel. In Claydon, about 1152, his widow, in the same way, granted (no. 24) 'that is nede[d] to howses and hegges¹ to be made, and to fyre to be made': 'quod necesse eis fuerit domibus et sepibus suis reficiendis et ad focum faciendum.' In 1267, Henry III granted (no. 33) Oseney special liberties in the abbey woods which lay within the circuit of the royal forests in Oxfordshire.

Enclosures. Where land was 'several', i. e. the absolute property of the owner and subject to no rights of common, it might be enclosed, by consent of the lord of the manor. Thus, in 1247, leave was given (no. 138) to Oseney to enclose land, subject to a right of footway over it. In 1413, at Ledwell, the enclosure was preceded (no. 169) by a solemn inquiry (conducted by the lord of the manor) as to rights of common and as to boundary-stones.

The Jews.

There are a few indications of the animosity against the Jews which resulted in the great expulsion in 1290. Jews are often mentioned in warranty clauses, 1240-80, e.g. nos. 88, 104, 111, 119, 187, 223. The occurrence of this clause in 1140 suggests that no. 5 is a spurious deed. There is one grant of land, made subject

¹ i. e. [dead-]hedges, fences.

to exclusion of Jews only. This was in 1269, at Adderbury, where the seller of land expressly allowed (no. 205) the purchaser to convey it as he pleased 'both to religious men and to other (Juys ow[t]etake)'. The record of a suit (no. 261) brought by a Jewess of London against Oseney mentions the 1275 Statute limiting the rate of interest which Jews might exact, and illustrates one difficulty of their money-lending transactions. In 1285 this Jewess summoned Oseney, as holding part of William le Blunde's lands in Hooknorton, for payment of £1 6s. 8d. advanced on mortgage (August 27, 1275), and of the interest due thereon. Oseney denied liability, and brought evidence to show that the lands, over which William le Blunde had granted the mortgage in 1275, had been the property of Oseney for more than twenty years before that date. The plaintiff was non-suited, with costs. In this case, therefore, a fraudulent Gentile seems to have obtained money by mortgaging land which was not his.

The Hundred Court.

For its original lands Oseney was exempt (no. 13) from suit to the hundred court. When summoned about 1260 to do suit for its lands in Wootton hundred (no. 92), Oseney established exemption by old charter. This exemption did not extend to later acquisitions, e.g. for the hide in Adderbury, acquired in 1275, Oseney paid (no. 204) suit to Bloxham hundred. We have one indication of the duties of this court. At Dunstew, about 1260, the jury of the hundred (no. 202) held inquiry into a right of way and set boundary-marks for it.

Small quit-rents.

We have several instances of the small, formal quit-rents which prevailed before the *Quia emptores* Statute of 1279. A farthing occurs, a half-penny, and a root of ginger (109), a lb. of pepper (254), a lb. of cummin (110, 148), a sparhauke sowre (120), i. e. a russet-tinged sparrowhawk, '1 peyre of gloves of 1 obolus at Estur' (no. 199, about 1225, at Dunstew). We find also, on several occasions, the grant of a small quit-rent received with solemnity, because of the reversionary rights it carried with it: as in nos. 224, 232, 241, 250.

Miscellaneous notes.

About 1275 Nicholas of Weston-on-the-Green, selling (no. 206) land to Oseney, put himself and his heirs 'undur payne of xxli. to be payde to the kyng' if he failed to execute his covenants.

About 1282 a payment made (no. 243) at Hooknorton, 'xxx s. and ii quarters of corne, that is to say, half of whete and half of rye', reminds us that bread was then made of flour ground from 'corn mingled'.

The distinction still used between winter-sown wheat and other grains sown in spring is carried back (no. 193) to 1288, where we have 'wynter seede' and 'Lente sede'.

Grants of fishery rights occur, nos. 12, 39; tithe of fishing is mentioned, no. 54; and agreements about fishery rights come in nos. 78, 114.

I owe the warmest thanks to the late Mr Herbert Hurst, for generous help in examining the MS. and determining the text. I am under large and long-standing obligations to our late Director, Dr. F. J. Furnivall, for forbearance to a laggard editor, for cheering encouragement, and for most welcome information and advice.

I have also to put on record one of the most generous helps ever rendered by student to student. Understanding that I was preparing for press this English version, the Rev. Herbert Edward Salter, M.A., New College, Oxford, Vicar of Shirburn, Oxfordshire, then personally unknown to me, offered me the use of his own transcript of the Latin Register. Every page, almost every line, of this edition has benefited by collation with that most scholarly work. He also, with equal kindness, indicated, from his large and exact knowledge of Oseney property and of manorial history, numerous points in which my slighter experience had gone wrong or overlooked matters, and enabled me to correct and insert before going to press. Lastly, the same kindness, trouble, and care were given by him to correction and explanation of the proofs. I am proud to have had his help, and to bear witness to the immense advantage it has been to this English Register.

ANDREW CLARK.

Some Grammar Notes.

This Oseney fragment is of small linguistic value except as a supplement to the *English Register of Godstow Nunnery*, which was in progress about the same date, scarcely three miles up the Thames.

In working through the Oseney version, it seemed to me that its translator (1460) showed more grip of both languages, Latin and English, than the Godstow translators (1450 sqq.). I may have been deceived into exaggerating this superiority, by having the original Latin before me to collate with the English throughout in the case of Oseney, whereas much of the Godstow book had to be thought out from its obscure English alone. But some superiority there is, on the whole.

On the other hand, there are several places in which the English rendering is so faulty that it can hardly be the work of the man who translated the bulk of the book. I hazard the guess that the competent person who undertook the translation had, for some reason or other, to give over soon after beginning, and that a would-be continuator, after some boggled attempts at carrying on the work, abandoned it as beyond his powers.

As regards grammar and vocabulary this Oseney fragment closely resembles the longer Godstow book both in general features and in special defects. It will therefore be of service to use, as far as possible, the same headings as were employed in the analysis of the Godstow text, and to give references throughout to the pages of the *English Register of Godstow* (E.E.T.S., 1911), cited briefly as G. R.

Latinisms in single words [G. R. xcvi].

Here and there a Latin word is left practically unchanged.

actum 196/30 i. e. the date. So also *date* and *acte* 200/7.

annale 103/9 i. e. an anniversary mass.

causa 119/25 by reason of.

in-hokam 151/34, 152/16.

scute 163/19 knight's fee.

trentale 103/9 monthly mass.

There are also instances in which the English equivalent is only the Latin word with the minimum of change.

ratum habentes 205/2 hauyng rate, i. e. accepting as settled.

in scripturam 204/25 in-to scripture, i. e. a written document.

In other places, after the Latin word had been written, the English word was appended. This peculiarity suggests that the writer thought in Latin, not in English.

medietatem, þat is to say, halfe 127/3.

post, id est, after 190/25.

In a number of cases, an adjective or a possessive pronoun stands by itself, without a noun, in the Latin fashion.

for the helth of my sowle and . . . of all cristen 7/16 i. e. all Christian (souls).

þoo benefettes þe which ben i-3eue to religiouse 113/25 *religiosis*, i. e. to religious (men).

with þat man and all his 173/29 *et omnibus suis*.

the helth of myne 6/18, 129/27 *salutem meorum*.

þe defense of seynte mary and owre 13/24 *et nostram*.

none in owre name or of owre 44/3 *vel ex nostris*; so also 86/18.

Yet another Latinism is the use of 'of him', 'of them', for 'his', 'their'.

þe curtillage or gardeyne of hym 161/3 *eius*.

the soone of hym 175/1 *filium eius*.

the soones of hym 40/14, 17 *filiorum eius*.

in þe chapiter of þem 54/18 *in capitulo eorum*.

Tentative renderings of single words (G. R. xcv).

In quite a number of instances a Latin word has been translated by Englishing its component parts separately. Obviously, the translator knew of no standard equivalent for the whole word. The same thing happens with a number of phrases.

accedente 114/18 comyng to, i. e. being given to.

ad sui quoque deliberationem adiicientes 90/2 to here also deliuryng castyng to, i. e. adding [casting-to] to their statement [deliuryng].

assidentium 63/5 sittying to.

auocetur 119/1 be i-callid agayne, i. e. recalled.

contradicit 201/1 agayne saithe, i. e. refuseth.

contradictores atque convulsiores 15/3 agayne sayers and pluckers a-waye.

vel ei contraire 68/13 or to hit come agayne, i. e. to come against it, to oppose or reject it.

cum toto incluso 178/34 with all the closid inne, i. e. the enclosure.

induxit 132/10 ledde in, i. e. admitted.

interesse 131/23 be att, i. e. be present at.

inundatio 76/13 goyng ouer of water.

prelocutio 168/10 appelyng afore, i. e. legal argument.

diem premeditandi 196/5 day to pengyng afore, i. e. for considering a matter.

prout 133/17 as forthe.

recognovit 152/11 he agayne knowlechid, i. e. admitted; so also 207/2 knowlegid agayne.

redemptor 47/27 agayne-byere.

vel eius vices gerentem 92/15 or his stedys beryng, i. e. or his deputy.

Duplicate renderings of single Latin words (G. R. xcvi).

Frequently, the translator's hesitancy as to the proper equivalent of a Latin word leads to a twofold rendering. In many of these cases, one or other alternative is a Latinism.

acta 88/23 i-actid or doo.

alienatus est 47/25 he is alienyd or i-put fro.

bercarius 189/10 bercar alias scheperde.

una carucata 8/13 oon caruke or plowlonde.

in eorum communitatem 10/16 in here communitie (that is to say, into pere yilde).

confederati 5/2 i-confederyd or i-bownde.

conservatores 33/22 conseruatours and kepers.

controversia 72/8 controuersie or strife.

convertenda 41/30, 112/26, to be conuertid or turnyd.

datum 51/17 i-3efe or þe date.

demanda 23/18 demaundis or axynges.

dimissio 78/24 dimission or lettyng.

divisum 119/15 diuided or departid.

effectus 111/19 effecte or doying.

immunes 150/16 immune or partles; 150/7 dischargid or immune.

imparcari 24/3 inparked or y-poyned.

xxx *Duplicate renderings of single Latin words*

impedimentum 78/23 impediment or lett.
integritas 41/25 integrite or holenysse; 124/29.
interrupta 145/1 inturrupte or breke.
libertates 84/17 liberteis or ffredoms.
mansum 21/14 dwellyng or mansion; 118/2; 171/33 mansuris
or dwellynges.
moniciones 92/14 monicions or warnynges.
nativa 110/26 natife or bonde-woman.
obuenciones 57/13 obuencions or comyng þerof offrynges; 113/8
obuencions or vayles.
pertinet 9/19, 19/18 perteyneth or longeth.
pretiores 71/8 pretiores or (?) pletoures.
proventus 57/14 prouentes or profittes.
quinszime (French) 50/5 quinsyme or fiftene.
remisit 81/31 remittyng or relesid.
scriptura 119/2 scripture or writyng.
selliones 68/23 sellions or buttes.
tenura 70/10 tenure or holde.
territorium 99/21 territorye or grownde.
transgressioness 23/16 transgressions or mysdoynge.
vestitura 152/22 the vestiture or grasse.
visus 43/16 vywe or lawday.
warecta 152/2, 155/3 warecte or leylonde.

In other cases both alternatives are English, e. g.—

careat 19/8 lacke or lese he.
custos 145/19 keper or warden.
dominus 99/2 sir or lorde.
donationes 35/10 yiftes or yevynges.
gratum 205/2 kyndely or plesyd.
inspexisse 85/10 to haue i-lokyd or seen.
iudicium 23/19 justice or ry3ght.
limites 39/27 brynkes or bondis.
morari 111/11 to tary or to abide.
versus 142/7 to or agaynste.

Wrong renderings of single Latin words (G. R. xcviij).

In a few cases, the Latin word or expression is mistranslated.
Some of the errors may be mere slips in the writing.

X. *acras* 117/11 x marke.

donaciones 16/27, 17/3 tithynges: instead of *gifts*.

si forte 76/15 if by-cawse: instead of *by chance*.

immunes 149/33 not partyng: instead of *exempt*.

in latitudine 76/9 in lenght: instead of *breadth*.

liberi 32/1, 65/9 ffree childron, 206/6 free soonys.

ad nocumentum 81/26 to nothyng: instead of *noying*, i. e. annoyance, injury.

temporum oblivione 113/25: by forgetyng oftymes, instead of *by forgetfulness of time* (forgetyng of tymes).

obtentu antique consuetudinis 74/25, by pe olde chalenge-getyng of custom: instead of *on pretext of the old custom*.

pons 142/27 welle: instead of *bridge*.

portarius 77/22 porter: instead of *bridge-ward*.

recognovit 115/23 receyuyng; 116/23 receyued: instead of *acknowledged*.

versus 70/31 to: instead of *against*.

Wrong renderings of longer passages (G. R. xcix).

It will be sufficient to outline this defect by referring to the following passages in the text, with the appended notes from the Latin: no. 67, p. 68; no. 97, p. 90; no. 188, p. 152; no. 209, pp. 166-7; no. 261, p. 196; no. 263, pp. 198-9; no. 272, p. 205.

Adherence to Latin construction (G. R. c).

The translator had not fully grasped the difference between English, even in his time uninflexional, and highly inflected Latin. Inflexions enable words to be disposed almost at random in the sentence, but English, to be clear, must follow a fixed order of words.

Accusative and infinitive. The Oseney translator is more on his guard than his Godstow contemporary against this un-English construction. Where he retains it he has sometimes the excuse of an inflected English pronoun, but there are instances in which the retention is in violation of grammar. Examples are:

(a) (English construction): knowe 3e all pat we . . . graunte 41/20 *scitote nos dare*; but (b) (English inflexion): knowe 3e me to haue i-graunted 8/27 *scitote me donasse*; and (c) (violated grammar): knew ye all we to have i-grauntid 19/17 *scitote nos donasse*.

Ablative absolute. This Latin construction is somewhat slavishly

followed, with great loss of clearness, the translator failing to recognize that the English present and past participles may go with the subject of the sentence as well as with any other word in it, whereas in Latin their ablative endings keep the participles distinct from the nominative of the sentence. A typical instance is:

'I, Raph Boterell, prayng and willyng Julyan my wife and Johan her dowghter' 54/9, where there is nothing on the face of the English to show that it is not meant that Ralph prayed and willed his wife and daughter, but that they prayed and willed him. It is only the sense which shows that the participles are not in agreement with 'I' and do not govern 'wife' and 'daughter'. The Latin inflexions make it plain enough:—Ego, Radulphus Boterell, precantibus et volentibus Juliana vxore mea et Johanna eius filia.

Adherence to Latin order (G. R. cii).

The English order—viz. subject, verb, object—had still to be established as against the inflexional order (*a*) object, verb, subject; or (*b*) object, subject, verb. As a rule, a moment's reflection suggests the true meaning, but the first reading of some sentences has, for the instant, a nightmare effect. Miscellaneous examples are these:

I . . . pray þat . . . the forsaide thynges þe forsaide church holde 12/14-16 i. e. that the church may possess the things.

I . . . ordeyn þat þe saide church alle þe forsaide . . . possessions haue and hold 27/15-17 i. e. that the church may have the possessions.

Of this our ordeynnyng trobelers, we denunce them i-cursed 33/21 i. e. we excommunicate troublers of our ordinance.

That both here þe frute off goode doying þey take, and afore þe streyte jugge þe rewardis of euerlastyng life fynde þey 47/30-31 i. e. that they take here the fruit of good works, and find the reward before, &c.

The ry3ght of the foresaide tithis been i-holde thabbot and munckes of Colchester to the same chanons . . . to warantize 118/31-33 i. e. the monks of Colchester are bound to guarantee the tithes to the canons (of Oseney).

Such bitwene theme come bitwene the composicion 158/10 i. e. an agreement of this sort was arrived at between them: *talis inter eos intercessit composicio*.

In the same way, the English rule had still to be fixed that a participle should be brought next to its noun, whereas Latin inflexions allow wider divergence.

Tithis to þe church of Seynte Marie of Oseney perteynyng 39/20 i. e. tithes pertaining to.

All quarelyng for euer vpon þe saide tithis relesyng to þe saide Abbot and Couent afore i-meved 58/27-29 i. e. releasing (abandoning) all quarelyng (law-suits) afore i-meved (hitherto raised) about the tithes.

By þe handis of þe same Water and of all these tenementes after heldyng 92/25-27, i. e. of all holding afterwards these tenements.

There was a possibility that in English, as actually in French, the influence of Latin might have made it the rule that the adjective should come after the noun. We have such examples as these:

þere fadur spirituell 49/4.

into his same lordys preiudice grete 199/10.

Ambiguous use of to take (G. R. cii).

This Oseney fragment has several instances of the archaic meaning of *to take*, as equivalent to *to give*, but, as a rule, when so used, it is in combinations which define its meaning.

þe saide Abbot and Couent . . . grauntid and toke 56/1 *concesserunt et tradiderunt*.

þe which þey shall take to whome we will bidde 70/33 *tradent*.

þe seide Abbot and Couent lete and toke 78/8, 97/13 *dimiserunt et tradiderunt*.

Henry Doylly . . . toke and grauntid . . . to Helie 102/14.

We haue i-willed to take þem to þe surenysse of writyng 113/27 *commendare*.

The . . . munkes haue i-grauntid and take to þe saide chanons 117/29.

There are also, of course, instances of the use of *to take* in its modern acceptation, as equivalent to *to receive*.

Vndur þe proteccion of saynte petur and our we take 17/20.

I toke in my hande . . . to warantize 54/30.

We haue i-take in our hande . . . to warantize 70/29.

þei which take þe milles 73/28, *qui receperint*.

þe same church, the which . . . toke me into here prayers 129/19, *suscepit*.

Accumulation of negatives (G. R. ciii).

Written English had not yet restricted itself to the logical use of the negative, as it is found in Latin, but piled up negatives rhetorically to produce, by accumulation, an intensified effect, as in Greek, and as in most English dialects.

Noþer I noþer my heyres noþer none in owre name 44/2, 86/17.

Noþer neuer . . . shall chalenge 74/25 *nec unquam*.

Hit schall not be vtturnly to noo man lefull 114/23.

He neuer of þe saide pasture schall sowe no-pyng 152/16.

Analysis of verbal forms (G. R. ciii, civ).

The verb, as it is found in this Oseney book, presents:

(a) a large number of inflected forms of a 'deutsch' type, now altogether discarded, both in spoken and in written English;

(b) a considerable number of forms which coincide more or less with those which have since been accepted as the standard forms;

(c) many clipped forms, in which the dropping of the inflexional elements was carried to an extent which has failed to establish itself.

The verb 'to be' (G. R. civ).

These seem the noteworthy features:

(i) *are* never occurs; *art* occurs once: to þe which þou art hede 38/12.

(ii) *is* and *was* are constantly used, and are the only instances in which the 3rd person singular ends in *-s*.

(iii) Contrary to the use of the Godstow book, the archaic *i-* is found prefixed to the past participle of this verb (clipped form), e.g. haue i-be 48/14, 58/30, 114/2.

(iv) The clipped form which reduces the past participle to the verbal stem is of very frequent occurrence (see *infra* p. xxxvi).

Other points, useful for making a paradigm of this verb, are as follows:—

Imperative of to-be.

3rd pers. sing. be hit i-knowe 5/17, 7/14.

be hit departid 58/32.

Present tense of to-be (G. R. civ).

2nd pers. sing.—pou art 38/12.

3rd pers. sing.—is (uniformly).

1st pers. plur. with, or without, -n of plurality.

we bee hede 17/11.

we ben constered 39/1.

2nd pers. plur.—ye been sett 17/18.

ye ben i-3efe 46/7.

3rd pers. plur.—pey been conteyned 6/27.

myllys the which been 11/20.

pey that been present and to be 52/21.

[This *been* form is very common: but so also is *ben*.]

pey ben i-sett 33/5.

they ben i-seeled 60/3.

pe witnessys that ben i-named 62/4.

thynges pe which ben necessarye 88/18.

benefettes pe which ben i-3eve 113/24.

[The spelling *bene* also occurs, of course.]

poo pat bene now and to be 130/25.

Notice should be taken of the clipped form, in which the -n of plurality is discarded.

pey be i-3eve 30/2.

in what-so-euer places pey be holde 37/21.

know pey that present be and to be 54/23, 94/8.

In some of the relative clauses it is possible that there is a subjunctival influence present. The grammar of my boyhood taught me to say *If I be, if he be*, as correct; and to regard *If I am, if he is*, as solecisms.

Past tense of to-be (G. R. cv).

3rd pers., sing. *was*. It must however, be noticed that the aspirated form *whas* occurs with some persistence: 55/24, 61/14, 63/23, 82/3, 116/22, 117/14, 129/10, 137/20, 149/23, 29. I do not know whether this is due to any Berkshire influence. Certainly, in my old Oxford days it was noticeable that College servants from Abingdon and district were very partial to the intruded aspirate. In my Essex village of Great Leighs a person who misplaces, by inserting or dropping, an 'h' is at once recognized as an outsider.

3rd pers. plur. This Oseney text differs from the Godstow text, so far as I have noted, (a) in having no example of the *weren* form; (b) in aspirating the clipped forms. Examples are:—

We were i-³eve 98/14.

þes þynges weer i-do 203/15.

þe saide controuersies whare i-sesed 58/15.

where [=were] 10/24, 138/30, 149/25, 167/5.

Subjunctive present of to-be (G. R. cvi).

The simple subjunctive has now passed out of use, and is replaced either by the indicative or by auxiliaries, *may be, is to be, &c.*

3rd pers. sing.—be.

that this my yife and graunte be sure and stable 8/1.

but [=unless] þe forfete be such 45/28.

if it be of noþer hangyng 58/31.

that . . . hit be i-payde 89/22.

3rd pers. plur.—be.

where-so-euer in Inglonde þey be i-founde 10/14.

but [=unless] þey be founde in harmyng 45/33.

laste [=lest] þe same brethrin . . . hereafter be i-weried 67/28.

and that þey be not imparkid 86/30.

3rd pers. plur. with *-n* plurality mark.

I wille . . . þat þe chanons . . . been quyte 23/16.

that þey and . . . here men been quite 35/24.

3rd pers. plur. with *-th* used as a plural ending.

[that] þese thynges of both parties beth . . . to be kepid, we have . . . behestid 75/9.

Past participle of to-be (G. R. cvi).

(i) the fully inflected form *i-ben* does not occur.

(ii) the clipped inflected form *i-be* occurs sparsely:—48/14, 58/30, 114/2.

(iii) the standard form *been* does not occur.

(iv) the usual form is the altogether uninflected *be* form.

þey haue be grauntid 47/18.

to haue be i-callid 89/7.

had be in possession 198/20.

had bee for þe tyme 200/30.

The verb 'to give' (G. R. cvii).

In the Oseney text *give* has less Protean activity than in the Godstow book. I have noted no instance of its exhibiting the initial *g*-. The forms that do occur are of the *y*- type, or (more frequently) with the old letter *ȝ* as initial.

giftes 67/24 must be left out of account, as a misreading of the MS. possibly by the most modern copyist (see p. 67, note 8).

Form—to yeve (G. R. cviii).

Present tense :—

I . . . yefe and graunte 25/15, 26/11.

I . . . yeve and graunte 54/24.

As the lawe yeveth 59/11.

Past tense :—

I . . . yafe and grauntid 181/35.

ȝe londe ȝat Elue pulcyn yafe 31/14.

ȝe saide chanons yafe to me 53/17.

Present participle :—

yevyng 11/14, 17/1.

Past participle :—

(a) clipped form, with *i*- prefix :

I-yeve at Tew 202/26 *datum*.

is i-yeve 52/18.

knowe ye me to haue y-yefe 203/30.

(b) clipped form simply :

I haue yefe 12/10.

londe . . . was yeve 18/22.

Neither the assumed fully inflected form *i-yeven*, nor the standard form *yeven* [=given] occurs.

Connected substantives :—

ȝe yefte 12/25, 27/31.

ȝys yevyng grauntyng and warantizyng 53/16; 70/11.

yevynges 27/28, 35/11.

oȝer yevers aforsaide 35/29.

yife 8/1, 7 [possibly a clerical error for *yifte*].

yifte 18/14, 28/20; yiftes 35/10.

yfte 40/12.

Form—to ȝeue (G. R. cix).

Present tense:—

I . . . ȝefe and graunte 15/14, 20/11.

Past tense:—

I . . . ȝaf and graunted 105/26.

this king ȝafe to the saide Roberte 5/4.

my modur ȝafe to þe same church 26/21.

Present participle:—

ȝevyng 13/21, 29/30.

Past participle:—

(i) full archaic form:

I have i-ȝevyd 151/4.

(ii) clipped archaic form:

I haue i-ȝefe to the church 15/12.

þey been i-ȝefe 13/22, 40/4.

was i-ȝeve 20/5.

þey ben i-ȝeve 39/5.

i-ȝeve (at London, at Oseney) 51/17, 64/26 *datum*.

Connected substantives:—

by grauntyng or ȝevyng of princis 14/29, 46/12.

in ȝevyng vppe 149/27.

þe ȝevyng 134/20.

þe ȝefte 35/11.

þe ȝifte 8/12, 29/17; þe ȝiftes 45/7.

The verb : Inflexional forms.

Infinitive.

An anomalous form is found, the past participle being used in place of the simple infinitive.

but þou wylle doon myn commaundement 10/3.

Present tense : 3rd person singular (G. R. cx).

The ending *-s* is never found except in *is*. The regular ending is *-th*.

abideth 60/21; abidithe 141/11.

agayne-saithe 201/1.

comyth and saith 196/4.

floweth 63/27.
 goth 123/13.
 hath 46/11.
 holdeth 27/10.
 lieth 82/29; lyeth 14/23; lyith 110/22.
 longeth 28/24; longyth 7/7.
 ofteth 113/12; oweth 195/16.
 passith 136/28.
 perteyneth 26/19.
 renneth 124/18; rennyth 64/6.
 seyeth 83/rubric of no. 90.
 sterith 17/12.
 streeceth 49/23; streccith 181/26.
 turneth 184/12.
 witnysseth 8/20; witnessith 39/13.
 yeldith 185/11.

There is one place in which the ending is dropped. It is impossible to say whether this is to be explained as a clerical error or as an instance of that tendency to drop inflexions which appears elsewhere.

When . . . it renne þorowgh all þe londe 125/22 *currit*.

Present tense : 3rd person plural (G. R. cx).

As a rule the *-n* or *-en* plurality ending is used, but there is a decided tendency to discard it in favour of the uninflected stem which has since become the standard form.

abiden 119/17.
 claymyn 48/21.
 comen 23/23.
 conteynen 134/1.
 doon 152/6 *faciunt*.
 as þe tenauntes . . . doone and shall doo 50/10.
 folowen 121/11.
 grevyn 149/4.
 þey hauen 25/2, 99/1, 106/23, 112/9; they haue 25/6,
 126/33.
 þey holden 53/28; þe templarijs holden 108/14.
 acris . . . lien 82/27; lyen 52/29; lye 67/6.

pynges . . . longen 43/16.

gorys . . . maken 110/20.

Roger or his heyres mowen clayme 116/16.

þey often 152/10 *debent*.

perteynen 35/17; perteynyn 106/27.

purposenne 139/8; purposyn 200/24.

saïen 169/5; sayen 167/3; seyne 64/21; seyn 200/24.

þay schowen 169/11.

towchyn 142/23.

trowblyn 149/5.

þey willen 99/10, 206/2; þey will 99/12.

þe charters . . . witnessen 80/18; witnyssen 36/2, 171/19; þe
 charters . . . witnysse 45/8.

yelden 54/28.

There are also a number of cases in which *-th* occurs as ending
 of 3rd pers. plur. (G. R. cxii).

þe waye by þe which men goth 34/20.

as the newe dicke and the wall . . . closeth 110/24.

the foresaïde Richarde and other defende . . . and putteth . . .
 and axith 167/24.

Past tense: forms in use.

The past tense was formed either by internal change of vowel
 (strong or old verbs) or by the *-ed* ending (weak or new verbs).
 Except for archaic spelling, or differences of vowel sound, these
 forms do not differ from the modern standard forms, and in pro-
 nunciation often are identical with modern dialect forms.

I aboode 67/18.

he axid of þe tenauntes 139/10.

he beheete 138/2 *promisit*.

he bunde hym selfe 152/14.

descendit 186/26.

as þey dyde afore 90/6 i. e. did.

Syre Reynolde . . . drowe . . . into plee 203/2.

the which . . . Syr Raynolde exceptid 205/21.

the saïde chanons for3afe 76/6, 96/7.

Roger gate John of Saynte John 120/28 i. e. begot.

þe . . . bishop . . . gate 98/10, 204/33 i. e. got.

Reynold impletyd þe sayde abbot 203/18.

þe hundrede . . . juggid 84/25.
 Eustach knowlechild 106/21.
 I maade hit 109/22.
 þe which the same chanons oftid to me 100/22; oftyd 203/5.
 þe which I owyd to þem 96/8.
 hee preuyd by a charter 203/8.
 Roger remitted and grauntid 116/5.
 þey saide 112/13; oper seyde 112/14.
 segid 66/13, i. e. besieged.
 stryffe 89/36, i. e. strove, objected.
 whee [=we] sware 174/6.
 Joseph tho3hte 1/17.
 I vowid 29/23.
 yed 81/12 ('go' + d).

In a number of cases, however, the modifications of the vowel of the stem is discarded, or the -d ending is dropped. Sometimes perhaps this is due to a slip in writing.

come . . . all his tenauntes 138/21, i. e. came.
 our aunceturs þe which founde hit 33/12, *fundaverunt*.
 wolde or knewe 139/12; wolde and willed 132/4.

Past tense: 3rd person plural (G. R. cxiii).

In a few instances the -n of plurality is retained.

þe disciples . . . eten þeim 3/27.
 helden 11/24, 105/13.
 maden 16/29; maaden 17/4.
 token 4/11.

Past participle: Form I (G. R. cxv).

(i) **i- + verb stem (possibly modified) + -n of past time.**

This, theoretically the full archaic form in the case of strong verbs, hardly occurs.

The solitary instance that I have noted is

corn is . . . i-borne away 152/13.

And against that we have to set the clipped form:—

when it is i-bore away 144/9.

Past participle: Form II (G. R. cxv).

i- + verb stem + -d of past time.

This, as in the Godstow text, is the prevailing form. The alphabetical list which is given here takes as a rule only one

example for each verb, and so shows the frequent use of this form. Occasional note is made of the disuse of the prefix in the same verb.

haue i-acordid 162/15; hit was acordid 97/10.

bese thynges wer i-actid 74/12; hit was i-actyd 202/24.

goodys . . . i-alienyd 149/13; alienyd 149/8.

haue i-appropriid 144/25.

i-founde or i-arested 86/7.

i-axid 10/12, 63/4, 90/1, 201/19.

was i-beeldid 66/15; was i-belde 5/7; was beeldid 66/13.

to be i-bildid and i-disposid 186/14.

to be i-beried 29/22.

to be i-brendid 87/1.

to be i-browght in 118/13, 139/24; witnesses i-browht
forth 62/26.

i-called 25/21, 52/15; i-callid 5/9, 53/32; i-callyd 51/25,
. i. e. named.

i-called 131/17, 161/6, i. e. summoned.

be i-cancellid 59/24.

to be i-certified 112/15.

may be i-c[h]allengid 57/24.

i-chaungid 119/5.

we have i-cited 137/17.

quyte to have i-claymed 53/27, 124/35.

yates . . . i-closed 18/27; groves . . . i-closed 38/4; parkes
i-closid in 86/28; they ben i-closed inne 133/18; parkes
closid in 44/13.

hit was i-commaundid 196/14.

pay haue i-commendid 131/1.

the office i-committid to vs 38/27.

to be i-compellid 90/31; to be i-compellyd 199/18.

have i-compownyd 162/14.

i-comprehendyd 201/23.

so i-condempned 89/33; i-condempnyd 199/18; to be con-
dempned 89/32; to be condempnyd 199/18.

i-confederyd or i-bownde 5/2.

haue i-confermed hit 71/4.

hit is i-consederyd 197/1; hit is i-consideryd 197/28.

artikuls in þe composicion i-contente 56/22, 177/34.

in þe which charter is i-conteyned 52/8; þey ben i-conteyned
37/7; as hit is conteyned 6/13.
we denunce them i-cursed 33/22.
to be i-dampned 38/17.
i-declarid 91/22.
haue i-dwellyd 10/16.
i-examined and i-swore 138/31.
hee whas i-feffid 196/9.
was i-foundid 5/11; is i-fundid 157/7.
i-gaderyd 155/25; i-gederyd 155/7.
I haue i-graunted to þem 45/35; I haue i-grauntid 43/9;
they haue be grauntid 47/18.
to haue i-graunted and . . . to haue i-confermed 19/18, 71/14;
I haue grauntyd and . . . confermed 8/10.
haue i-grauntid and i-ʒeue 79/4; to haue i-grawntid and . . .
i-confermed 123/34; to haue i-grauntid and quite to haue
i-claymed 180/5.
a counsell i-had 112/22; I haue i-hadde 43/6.
were i-hanged 207/10.
þe entente . . . i-harde 138/3; i-herde and i-vndurstande
90/18; 201/22. In combination one or other member
readily drops part of its inflection.
i-joyned to hit 51/24.
we haue i-jugged 63/10; we haue i-juggid 63/13.
to be i-juggyd 10/22; be juggyd 10/20.
to be i-keped 103/15; to be i-kepid 131/19; to be kepid 62/4.
to haue i-lefte 98/12; was lefte 2/15.
be not i-lettid 50/30.
i-leyde 88/19.
well i-loved soones 13/15, 148/30; my lound soonys 17/9.
i-maade 40/24, 53/18; to be maade 76/3.
i-made 46/21; 54/5.
i-meved 57/2; i-mevid 73/23; i-mouyd 201/23.
hit is to be i-mynded 81/18; hit is to be i-myndyd 136/26;
it is to be myndyd 5/1.
chanons i-myndid 42/22.
i-named 59/12; i-namyd 206/13; afore-i-namyd 189/6.
afore i-notid 91/5; afore notid 201/23; afore not d 199/5.
i-öbserued and i-obteyned 90/4.

lawfully i-ordeyned 91/16.
 we haue i-owyd to pay 61/13.
 shall be i-paide 59/5; i-payde 89/22.
 to be i-paide 93/22; to be paid 69/2.
 to be i-paied 63/8; to be paid 69/3.
 have i-playned to vs 39/21; hit is i-playned 197/12.
 it was i-pletid 165/34.
 thefte i-preued 9/13, 35/27; i-preuede 34/4; i-preuyd 48/29.
 it was i-preued by feythfull men 62/29.
 we haue i-procedid 90/16.
 i-professed 14/31; i-professid 17/10.
 nothyng whas i-proued 63/3.
 i-punysshed 37/30; i-punyssed 119/11.
 i-purchased 14/30; i-purchasyd 40/9.
 whas i-purposid 200/22
 whas i-purueyed 161/4.
 i-receyued, i-swore, i-examined 90/11; have be receyuyd 10/17.
 i-relesed 59/14; i-relesid 53/26.
 i-repreued 202/14.
 i-returned 168/23.
 hit is i-saide 36/9; i-sayde 51/7.
 i-seeled 60/3; i-seelid 25/10; i-seled 60/20.
 i-seruyd 113/12.
 whare i-sesed 58/15, i. e. were ceased (discontinued).
 i-schewed 17/27, 71/30; to be schewed 14/4.
 is i-schortid 184/26.
 hath i-spoilyd 199/7.
 i-stered 91/10; i-sterede 73/13; i-sterid 88/28.
 i-stered and lawfully i-cast 209/15.
 i-stiked and i-sett 138/30.
 i-strechid 67/7.
 I haue i-strengthid hit 87/22; I haue strengthid it 100/28;
 to be strengthd 88/22.
 I haue i-strengthit hit 53/22.
 we haue i-strengthid 75/13; we have i-strengthidh 150/26;
 haue i-strengththe hit 55/19; haue i-strengeth hit 56/24.
 i-suffrid 152/22.
 was i-sumned 106/19; whas i-summoned 126/29; whas
 i-summonyd 115/16.

whas i-tachid 197/16, 18 [by syncope for i-attachid]; whas
attachid 197/20.
i-thow3ght 98/20.
i-tithid 198/25; tithid 42/7.
thynges i-tolde 89/37; i-toolde 201/17.
i-tretyd 205/14.
i-turned 150/25; i-turnyd 204/25.
i-warned 15/5; i-warnyd 19/7.
i-weried 67/28.
i-willed 113/19; i-wylled 114/8; i-wyllyd 204/1.
i-witnessed 62/22.
i-wollyd 164/26.
i-woned 28/33; i-wonyd 27/4; dewe and wonyd 133/4.
i-wooned 128/7; owre syne woonyd 133/19.
to be i-3elded 53/28.
to have i-3elded, haue i-grauntid, and . . . haue i-confermed
79/29; we haue i-3elde also and haue i-grauntid 80/5.

Past participle: Form III (G. R. cxviii).

**i- + verbal stem with vowel modified :
without -n or -d.**

Several verbs show tendency to discard the archaic prefix.

þe composicion i-begunne 73/18.

they haue i-bownde þem-selfe 155/26.

i-chose 50/8, 206/21, i.e. past part. of to-chese : but notice also
to be chose 145/11.

they haue i-fedde 152/20.

hath i-flowe 45/21, i.e. past part. of to-flee.

i-founde 24/4; i-fownde 10/14.

haue be i-founde or i-arestid 86/7.

we haue i-founde and i-groundid 90/22.

þey haue i-gete hit 58/22; he hath gete 89/21.

hit is i-goote 89/19.

i-rede and i-vndurstande 84/24: see p. xlviii.

to haue i-runne in 114/27; to be runne in 111/34.

hit is i-say 119/2, past part. of to-see: notice also the form
without modification of stem-vowel, we haue i-see 36/14.

to be i-spedde 111/9.

i-sprunge 60/17.

i-swore, i-swere 90/5.

i-yefe and i-doo 87/27.

Past participle: Form IV (G. R. cxviii).

i- + plain verbal stem only.

Many verbs show tendency to discard the archaic prefix.

that hath i-come 57/21; to haue i-cumme inne 68/16.

his wikudnesse i-do 47/25; these thynges were i-do 63/14;
to be do 34/6.

pat pat is i-doo 60/17; hit was i-doo 84/9; to be doo 90/2.
had i-drawe þem 60/9.

hit is i-goo 32/8, 142/5.

were i-holde 56/9; þey be holde 37/21.

to be i-holde and i-had 97/16; to be holde and had 7/21; to
be had and to be holde 53/2.

to be i-know and i-terminated 84/7.

be hit i-know 36/17; to be know 10/23.

be hit i-knowe 5/17; been knowe 17/15.

þe hey is i-mowe and i-leuyd 52/9.

i-plizght 55/18; i-plyzght 84/8.

to be i-put 64/13; I haue i-putt 7/13; haue i-putte þem
selfe 49/2.

to be i-put to 91/4; i-putt owte 18/27.

i-set 37/2; i-sett 6/10, 93/23; i-sette 74/11.

the which was i-sley 120/27.

had i-sowe 151/33; to be sowe 155/16.

haue i-subjecte þem selfe 56/16.

i-take 18/33, 140/2; to be take 128/29.

be þere i-thresshe 144/7; be thresshe 144/4.

afore i-write 32/27, 100/11; hit is i-write above 77/14; been
fully write above 79/22.

As in the Godstow text (G. R. cxix), there are variant forms of
the i- prefix:

in tymes a-passid 133/14.

Reynolde whas y-ffeffyd 203/7.

they be not imparked nor y-poynded 24/4.

to haue y-yefe 203/30.

Past participle : Form V (G. R. cxix).

Forms coincident with, except for archaic spelling, modern standard forms, and obtained from the verb-stem (a) by adding -n; (b) by adding -d; (c) by modifying the stem-vowel.

(a) verb-stem with -n added.

rewarde . . . behoten 4/14.
my first borne soone 182/15.
to be done 67/26; schall be doone 127/13; the miracle doen
3/4; to be do 137/7.
within writen 142/13; the charter afore writen 130/24.

(b) verb-stem with -d added.

we have avised 14/4.
was beeldid 66/13.
we haue surely behestid 75/10.
convictyd 10/19.
delynered 10/18.
heled 3/11; heledde 3/18.
to haue quyte-claymed 74/21.
have be receyuyd 10/17.
to haue relested 74/21.
the sayed crofte 7/9; the sayde church 8/11.
to be sowed 155/15; to be sowe 155/16.
to be vexid 10/3.

(c) verb-stem with modified vowel.

pey be founde 45/33.
vnbroke 14/31.

Past participle : Form VI (G. R. cxxi).

There are numerous examples which show how strong was the tendency to discard inflexions in verbal forms built up with auxiliary verbs and to use the bare verb-stem. It would be of interest to discover what influences arrested this movement, and caused these numerous 'clipped forms' to be banished both from spoken and written English. Several examples have been given above, by way of contrast with other, longer forms. A handful may be added here.

my first boor sone 106/32, i.e. born.

delegate 57/3, 60/10.

devote 202/12.

to be do 10/2; to be doo 108/19; these thynges were doo
59/30.

to be take 92/24.

to be understande 51/23.

vnderwrite 6/9.

to be withdrawe 113/26.

to be withholde 39/23.

to be ȝelde 9/17.

Past participle : conjoined forms (G. R. cxxii).

As in the Godstow text, we have in this Oseney fragment a multitude of instances in which the accumulation of two or more past participles is accompanied by the dropping by one or other member of the group of part of the inflexion.

In the group which may be taken first, the archaic form comes first and is followed by the shortened form.

i-actid or do 88/23.

i-alienyd or . . . withdrawe 149/13.

i-bowghte or solde 10/12.

i-browght forth and examined 62/24.

to be i browȝht ayene and to be restoryd 201/2.

i-cesyd or sospite 205/18.

i-confermed and plesid 87/17.

i-founde or arestid 43/22.

was i-founde and callyd 208/28.

i-funde and preuyd 201/28.

i-foundid and made 30/4.

i-foundid and sett 13/23.

i-foundyd or groundyd 201/28.

to be i-gete and gaderid 59/3.

i-grauntid or to be grauntid 50/6.

to haue i-graunted and confermed 8/27; i-grauntid and con-
fermed 12/24; i-grauntyd and conferme 205/3.

haue i-grauntid and take 117/29.

be not i-hyndred or apeyred 144/12.

to have i-lokyd or seen 85/10.

i-say and vndurstande 150/2 : *supra* p. xliii.

i-sette or ordeyned 91/13.

i-sette and stiked 138/26.

haue i-3efe and graunted and . . . confermed 7/16 ; 68/19.

haue i-3eve, grauntid, lefte 63/18.

haue i-3eve and grauntid 64/2.

The above forms are all of the i- prefix type. But the same shortening of inflexion in the second participle occurs where the first has dropped that prefix.

ben alienyd vnlawfully and distracte 149/8.

to be conuertid or turne 112/26.

interrupte or breke 145/1.

In a second group, apparently much smaller, the shorter form comes first, followed by the archaic form.

to be assynynd and to [be] i-yeve 203/35.

to be had and to be i-holde 174/16.

to be holde and i-had 96/18.

to be saide and to be i-performed 139/1.

beyng or i-sett 41/27.

This second group, also, has attached to it combinations without the i- prefix with a shorter form placed first.

date and actid 92/18.

pey haue be take and attached 86/23.

Plural of nouns (G. R. cxxiii).

Plurals ending in -n.

brethren 46/6 ; brethrin 33/15, 67/27 ; breperyn 17/9 ;

brethryn 31/2, 40/2 ; brethryne 13/20.

children 32/1 ; childron 65/9, 154/16.

kyne 91/19, 114/34.

oxen 114/34 ; oxon 27/14.

Plural instead of collective.

offryng of true pepuls 17/24.

But the collective form is also found:—

all pepull 93/10.

Collective instead of plural.

This Oseney fragment agrees with the Godstow text in treating 'mark' the coin as a collective. 'Markes' 196/1, 28 is in error.

vi. marke of siluer 53/17.

x. marke of sterlyngis 156/8.

xl. marke of siluer 147/6.

On the other hand, plow-land is found in the plural.

two plow-londes 126/27.

Plural of nouns ending in sibilants (G. R. cxxiv).

The tendency to drop the plural suffix is in evidence, but not markedly.

witnesses 12/20; wittenesses 82/17; witnisses 69/10;

witnysses 52/20; witnyssis 27/20, 53/23; witnessys

15/23; witnyssys 54/19

are a stronger cohort than

witnesse these 13/12, *hiis testibus*; these witnesse 66/2,

83/13; pese witnysse 56/30.

Plural of nouns ending in -al, -el (G. R. cxxv).

Here also the Oseney use is to employ the -s of plurality. I have noted no instance of *quarel*, or *sequel*, but *quarels* is in frequent use (see Index of Words), and *sequelis* is found 154/16, 164/30.

Sinodall 67/29 is without plurality-mark, but possibly only by a slip in writing.

An exception perhaps ought to be made with the rendering of *catalla*, chattells, where the collective form seems more usual. We have catellys 48/25; but catall 43/21, 86/5, 164/30, catalle 195/15, catell 10/13, 43/19, 45/2. Catall 45/34 seems to have crossed the dividing-line from the meaning *chattels*, goods, to the meaning *cattle*, live-stock.

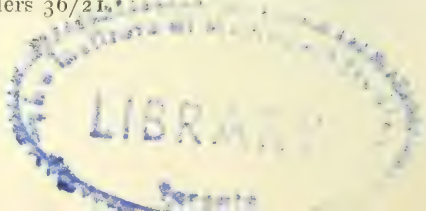
Plural mark attached to adjectives (G. R. cxxv).

This Latinism is not absent from this Oseney fragment. Instances are:—

bisshopis diocesany 47/19.

all burdons and customs episcopals and archidiaconals 112/21.

þe chanons regulers 36/21.



demaynys londes 37/16.

divinis services 18/25.

But *Men tenauntes* 43/22 is still recognized.

The possessive case (G. R. cxxvi).

In the Oseney text the predominant use coincides with the modern use, except that the apostrophe-mark is unknown.

goddis blesshyng 39/15; goddis sake 41/21; goddis service 30/2; popis legate 38/8.

The tendency to separate the -s mark of possession from the word, which led (a) to the use of *his* as the possessive mark, (b) to the use of the apostrophe, is probably seen in such places as Warner is sone 130/26.

þe pope is commaundment 61/25.

The possessive case is also used where modern practice would employ the construction with the preposition *of*. Its use in this respect often produces the effect of a compound noun.

with my present seeles puttyng to 95/17.

with my seeles empyrtyng 93/25.

with my seeles pryntyng 87/22.

with my seelys pryntyng 93/12.

So also with the possessive plural:—

of sowles helth 13/18, *animarum salutis*.

Examples of the tendency to drop the -s mark of possession, to avoid sibilance, are found.

for god sake 35/7, 79/28.

þe bishop and archedecons customs 112/27.

þe burgeys medis 52/15; to þe burgeys spense 50/8.

owr lorde þe pope commaundment 84/7.

Possessives replaced by compound nouns (G. R. cxxvi).

When the -s possessive mark is dropped, quasi-compound nouns are formed.

In the first and larger group of these the Latin genitive, i.e. English possessive, occupies first place.

with our seele pryntyng 61/1, *impressionem sigilli*; with my seale printyng 195/9; with . . . our seele puttyng to 68/1;

with . . . owre seale suryng 205/5 ; with my seele imprentyng 25/8.

Compare these 'seal-impression' words with the forms (p. li) where the -s possessive mark is retained.

So also

church censure 90/31, *ecclesie censura*.

howse rentes 38/10, *domorum redditus* : quite as in modern use.

this sentence executyng 90/32, *sentencie executio*.

in the same church parishe 90/25, i.e. in the parish of the same church.

In a much smaller number of cases the Latin genitive is put second in the compound English noun.

oony oper kynde beest 90/23.

charter confirmacion 87/8.

all maner possessions 14/1.

Comparison of adjectives (G. R. cxxvii).

The following examples may be noted here :—

better and freliyst 102/5, *melius et liberius*.

best and fulliest 109/20, 110/4, *melius et plenius*.

best or worschipfulliste 71/24.

the more weste rodde 176/5.

the crofte more weste 190/31.

moor surer and stedfaster 109/21.

more ny3he 49/23.

the mese mooste ny3este 159/29.

mooste deer 13/19 ; most dere 33/2.

Personal pronouns (G. R. cxxviii).

3rd pers. pronoun neuter. Usual form is *hit*, but *it* also occurs.

This pronoun is used to express the Latin impersonal verb.

þe way by the which it is i-goo to my courte 142/5, *itur*.

it schall be ffre to theme 144/7.

It is also used where modern English would have recourse to *there*, e.g. in 61/14, 64/23.

hit schall be dewe to the same Abbot . . . conuenient purueyng 118/16.

It is used redundantly, especially in complex sentences.

þe which . . . with this wrytyng we conferme hit 40/27.

þe harme . . . þey make hit to be amendid 44/18.

hit with my wrytyng . . . haue strengthid hit 100/28.

3rd personal pronoun plural (them) is found in a variety of spellings.

þeim 3/27; þem 14/30; þeme 17/2; theyme 3/15; hym 15/6.

Reflexive pronouns (G. R. cxxix).

Self is used without other pronoun, but also in combination. It is always in singular.

shall be of the chanons selfe 23/24.

passent of owr lorde kyng selfe 81/13.

hym selfe 47/24, 111/34, i.e. himself; hit selfe 68/28, 181/27, 183/27, i.e. itself; hem selfe 158/12; them selfe 119/6; þem selfe 49/2, 56/16, 60/24, 141/4, &c., i.e. themselves.

The reflexive element is occasionally dropped, and the bare personal pronoun used reflexively.

them 49/27, 131/21 (but here it expresses, redundantly, *þem selfe* in the preceding line); þem 62/5, i.e. themselves.

Possessive pronouns: 3rd person plural (G. R. cxxix).

Their occurs in two forms:—(a) *here* 23/15; 37/27, &c.; (b) *þere* 45/31, 59/17, &c.

Relative pronouns (G. R. cxxx).

The which.

nom. sing. masc. *qui*: Stephen, þe which . . . segid 66/12.

nom. sing. fem. *quae*: the same church, the which . . . toke me 129/19.

nom. plur. masc. *qui*: Robert . . . and Roger þe which sett 5/13.

nom. plur. fem. *quae*: londis (*terrae*) . . . þe which ben 48/11.

nom. plur. neut. *quae*: myllys þe which been 11/20; seruices þe which . . . perteynen 127/6.

acc. sing. fem. *quam*: the church, the which I founded 6/5.

acc. plur. neut. *quae*: tenementes, the which . . . Robert . . . graunted 6/21.

dat. plur. masc. *quibus*: men to þe which this wrytyng shall come 55/20.

Which.

Which occurs once by itself, but it is doubtful whether *the* has not dropped out by mere clerical error.

i. 3erde which was of maurice chanon 16/14.

The.

The occurs several times by itself as a relative. It may, however, be suspected that *which* has been dropped out after it in each case, by clerical error. But there is the analogy of *der* in German.

a charter . . . the witnessith 166/27, 32.

a volate . . . the Hemimnyng preste was i-woned to have 28/32.

in cawsis the were i-stered 91/10.

the personys . . . the had bee 200/30.

Who.

to whome we wille 70/33; to whoome he wylle 204/4; men to home 194/9.

whoos 112/9, i. e. of which.

Who-so-ever.

to whome so euer 99/12, 122/14, 207/27; to whoome so euer 207/21.

What-so-ever.

what so euer 37/21, 115/5; what soo euer 202/23.

Demonstrative pronouns.

This.

In one place, 88/11, the singular *this* seems used for *these*. There is, however, always the possibility of a clerical error at the earlier or later transcription.

That: plural *tho*.

That is, of course, found as a simple demonstrative.

all þoo tithis 118/22 *omnes eas decimas*.

in þoo oþer instrumentes 57/22, *in eis aliis instrumentis*.

in þoo places where I haue woodys 87/2, *in eis locis*.

þoo thynges þe which ben necessarye 88/18.

That is also found in use as a relative, standing in lieu of *qui*, in all genders and cases and numbers.

to alle þo þat forsake þe worlde 4/15, *omnibus eis qui*.

they that been present and to be 52/21, *qui*.

to euery man þat [=to whom] he wylle assyne þem 204/5, *cui*.

That is also found serving for the combined demonstrative and relative, i. e. *id quod*, that which, what.

doynge [=causing] þat 3e decree . . . to be kepide 131/19, *facientes quod decreveritis . . . observari*.

In one place *that* figures for *it* in translating a Latin 3rd pers. sing.

bothe parties ofte in iugement in the-which that was a dooer to cese 206/8, *in foro in quo fuit actrix*: in the court in which it was plaintiff.

G or Y (G. R. cxxxiii).

This Oseney fragment favours the *y* forms.

It has been noted (p. xxxvii) that no *g* form of the simple verb *to-give* is found.

The past tense of *go* is *yed* = 'go' + d 81/12.

Gate is not found but only the softened forms:—

yates 18/26; *zate* 67/23.

Gild is not found, but *yelde* 69/20, 70/20; *yilde* 10/17.

In *again*, *against*, on the other hand, the harder forms perhaps predominate.

agayne 68/13, 119/1; agayne holdyng 23/24; agayne sayers 15/3; agayenst 7/11; agaynste 114/24; agaynst, 23/20; ageynst 21/15.

ayene 201/3; a3ene 157/6; a3ene saiers 149/15; a3enst 107/31; a3enste 7/25.

The letter h.

As has been noted above (p. xxxv), this Oseney fragment is somewhat unsettled in its use of the aspirate.

Instances of h being dropped.

is 126/32; ys 121/5=his.

owres 48/15, hours.

were 45/14, where.
 were of 52/29, where of.
 weper 23/25, 84/13, whether.
 wich 116/10, which.
 Witsondaye 111/2.

Instances of h being inserted at beginning of a word.

helder 110/8.
 huncle 148/18.
 with our hyes we saw 39/13.

Instances of h being inserted in a word.

blesshyng 13/16, 39/15, 40/1, 131/11. This is the usual form: but *blesseyng* occurs 68/5, 148/32.
chanons 5/14, not canons, is the form in use.
proheme 1/1.

This insertion is especially frequent after *w*.

whare=were: *supra* p. xxxvi.
whas=was: see *supra* p. xxxv.
we 53/15, 138/5, 150/7; *whee* 174/6, 193/15, =we.
where=were: *supra* p. xxxvi.
where 20/19, =a weir.
whith 38/22, 99/15, =with.
whochesafe 149/6, =vouchsafe.
wholde 149/26, =wolde, i. e. would.

In the case of *heir* both spellings are found.

heyres 26/6, 35/8, 82/32, 128/29.
 eyres 23/12, 37/22, 121/22, 157/3.

Analysis of Field-names (G. R. cxxxiv).

The field-names which are found in this Oseney fragment are built up of the same elements as those found in the Godstow book, and may be analysed in the same way. They represent an old-world nomenclature which has almost entirely passed into oblivion. I have been through the records of several Essex parishes, and my conclusion is that few of the field-names found in the Tithe Apportionments (1840-50) go back through the eighteenth century into the seventeenth. Starting from the other end, I

question whether many of the fifteenth-century field-names survived till the seventeenth century. It is only names of *farms* which go far back.

In many of these names the real form is very uncertain. Rev. H. E. Salter's edition of the Latin Cartulary will no doubt set right quite a number of them.

acre.

ffye acris, fiff acre, Hooknorton
176/31, 184/14.
smoc acre, Ludwell 140/25.
twenty acre, xx^{ti} acris, Oxford,
6/27, 7/21, 50/13, 72/9.

bach.

dene bache, Hensington 107/28.

bede.

swchewirth bede, Hooknorton
191/26.

borow.

Bradmore berewes, Oxford 57/
20.
fif borogh, Hooknorton 191/1.
mayden berow, Hooknorton 176/
25.

brech.

brech, Handborough 82/23, 26.
Benete brech, Claydon 27/2,
28/30, 30/25.
Moyles breche, Barton 134/2.
Wad brech, Hooknorton 110/17,
183/29, &c.; wat brach 173/
18; wac breche 176/19.

breyne.

Kates breyne, Hooknorton 191/2.

bridge.

Astwelle brugge, Hooknorton
191/5.

brink.

brynge, Hooknorton 183/26.

brook.

smale broke, Hooknorton 176/
25.
longe smale broke, Hooknorton
190/23.
winter broc, Oxford 58/5.

combe.

Helecumbe, Holecumbe, Hook-
norton 178/14.
Widecombe, wydecumbe, Hook-
norton 171/32, 172/30.

croft.

Bere crofte, Oxford 58/11.
Denys croft, Oxford 7/5, 8/9.
longe crofte, Ludwell 141/1.
Sibre crofte, Sib croft, Claydon
26/29, 28/39, 30/27.
Parrocs croft, Hooknorton 175/
14.
West crofte, Hooknorton 180/
30.
Wolstan croft, Wulstanes croft,
Hooknorton 183/11, 190/33.

cross.

cross, Barford 207/23.

delf.

Shendegifte stam delf, Little
Tew, 151/15.

ditch.

Botted dich, Botod dich, Hook-
norton 180/30, 190/18.
longe swynes dich, Hooknorton
190/22.
new diche, Barton 110/24.

Otehall dicke, Hooknorton 176/
29, 191/2.

Rowenhulles dicke, Hooknorton
191/23.

dole.

Smech dole 180/18, smede doll,
Hooknorton 172/7, 174/2.

down, dune, den.

the downe, Hooknorton 190/30,
33.

aluye dene, Ludwell 140/27.

lang doune, Barford 207/26.

lang dene, Hooknorton 190/26.

litell dene, Ludwell 140/30.

longe rammes dene, Ludwell
140/29.

rams dune, Barton 134/1.

ruy don, Hooknorton 191/5.

Willames dene, Barton 122/2.

Wytere den, Claydon 171/29.

ee.

Eld ee, Oxford 52/15, 57/29.

ei, ey.

langen eye, Oxford 14/23, 18/
17, 31/10, 57/22, 65/18.

Medl ey: *see* ley.

Osen ey 11/3, 12/26, 20/16,
28/1.

rith i, Hensington 107/ *n.* 5.

slich y, Hensington 107/29.

snelles ey, Oxford 60/12.

sperwes aye, sparewes eye,
Watereaton 12/11, 14/13,
27/12, 28/25.

end.

crotteslondes ende, Barton 130/
4.

forth sheter, Hooknorton 176/5.
hertelfeet, Hooknorton 182/5.

feld.

alde felde, Weston 172/18.

est feld, Hooknorton 176/28,
187/12, 189/17, 29, 190/29

est felde, Ludwell 140/32.

north felde, Barton 129/33,
133/31.

north felde, Hensington 107/27,
110/16.

north felde, Hooknorton 184/12.

north felde, Little Tew 151/8.

Prestes felde, Hooknorton 26/
17, 30/21, 171/32, 172/30.

sowth feld, Barton 130/5, 133/
32.

sowthe felde, Hensington 107/
30, 110/19.

sowth feld, Little Tew 151/12.

west felde, Hooknorton 176/19,
187/9, 189/16, 190/16.

west felde, Ludwell 140/21.

fold.

stodefolde, Claydon 27/1, 28/30;
but stode forde 30/25.

stod fold, Kidlington 101/4;
stot fold 100/23.

ford.

Bam forde, Barton 122/4.

Gose forde, Kidlington 103/3.

Roghe ford, Hensington 110/28

Slotre forde, Barton 122/8, 9.

Stode forde, Claydon: *see* stode
fold *supra*.

Uuer ford, Oxford 68/27.

furlong.

alues hammes furlonge, Hook-
norton 190/26.

brere furlong, Barton 133/32.

bykewey furlonge, Ludwell 140/
29.

crofte furlonge, Heyford 144/26.

ete furlong, Barton 122/10.

grene dich furlonge, Ludwell
141/7.

hal furlonge, Barton 129/34.
 hunt furlonge, Barton 130/7.
 hurstaine furlonge, Barton 130/
 2.
 lang furlong, Barton 122/10;
 longe furlong 130/1, 8.
 lang furlong, Hooknorton 176/7,
 190/20.
 litell den furlong, Ludwell 140/
 27.
 Mede furlonge, Hooknorton
 183/31.
 merewell furlong, Hooknorton
 183/32, 191/26.
 middul furlong, Hooknorton
 190/20; medul furlonge 176/
 20; mydull furlonge 184/27.
 medel furlong, Kidlington 101/8.
 middel furlong, Ludwell 140/23.
 myddul furlong, Barton 122/8,
 130/7.
 more furlong, Heyford 144/27.
 nambre furlong, Heyford 144/
 27.
 orchardes forlong, Hensington
 107/30.
 Ragge wey furlong, Barton 122/
 7.
 ruelle furlong, Heyford 144/26.
 slog furlong, Hooknorton 183/
 31.
 Vt furlong, Barton 130/1.
 Giberis, Gilbers, Oxford 57/20.

gore.

gore, Ludwell 141/1, 4.
 olde gore, Hooknorton 176/29.
 wyllogh gore, Rousham 142/33.

grene, the, Ludwell 140/24.

hale.

depcat halle, Little Tew 151/10.
 kyngys brugge hale, Claydon
 27/1, 28/30, 30/27.

lange hale, Barton 122/3.
 lede hale, Perry 172/12.
 mede halle, Claydon 29/16: *see*
 hill.

ham.

brade ham, Kidlington 102/4.
 cann ham, Kidlington 100/24.
 cu ham, Hooknorton 95/6.
 fullyngemylle ham, Oxford 29/
 12.
 goces ham, Oxford 54/26.
 med ham, Barton 130/30.
 medel ham, Claydon 30/26: *see*
 hale, hill.
 Northam, Oxford 21/26; 57/7,
 24; 58/27, 30.
 Senes ham, Suenes ham, Claydon
 26/29, 28/29.
 Siden ham, Oxford 21/12.
 Spetes ham, Claydon 171/28.
 Suddenam, Hooknorton 183/10,
 Wiggelanam, Wyggeladam,
 Hooknorton 178/16.

heath.

heth, Ledwell 138/24.

hegg.

Wowyne hegge, Hensington
 107/32.

heued.

rammedenys heued, Ledwell
 140/28.

hill, hulle.

butur hulle, Hooknorton 26/17,
 30/21.
 flex hulle, Hooknorton 190/18.
 lodewell hille, Hooknorton 183/
 33.
 mapel doorwelle hulle, Ludwell
 141/6.
 mede hulle, Claydon 26/28: *see*
 hale.
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the modern name. Ought it like

other neighbouring names to

be divided as Med-ley, Cow-

ley, Iff-ley: or is it best re-

presented by the older form

and divided as Mid-dle-ey?

I am now in doubt.]

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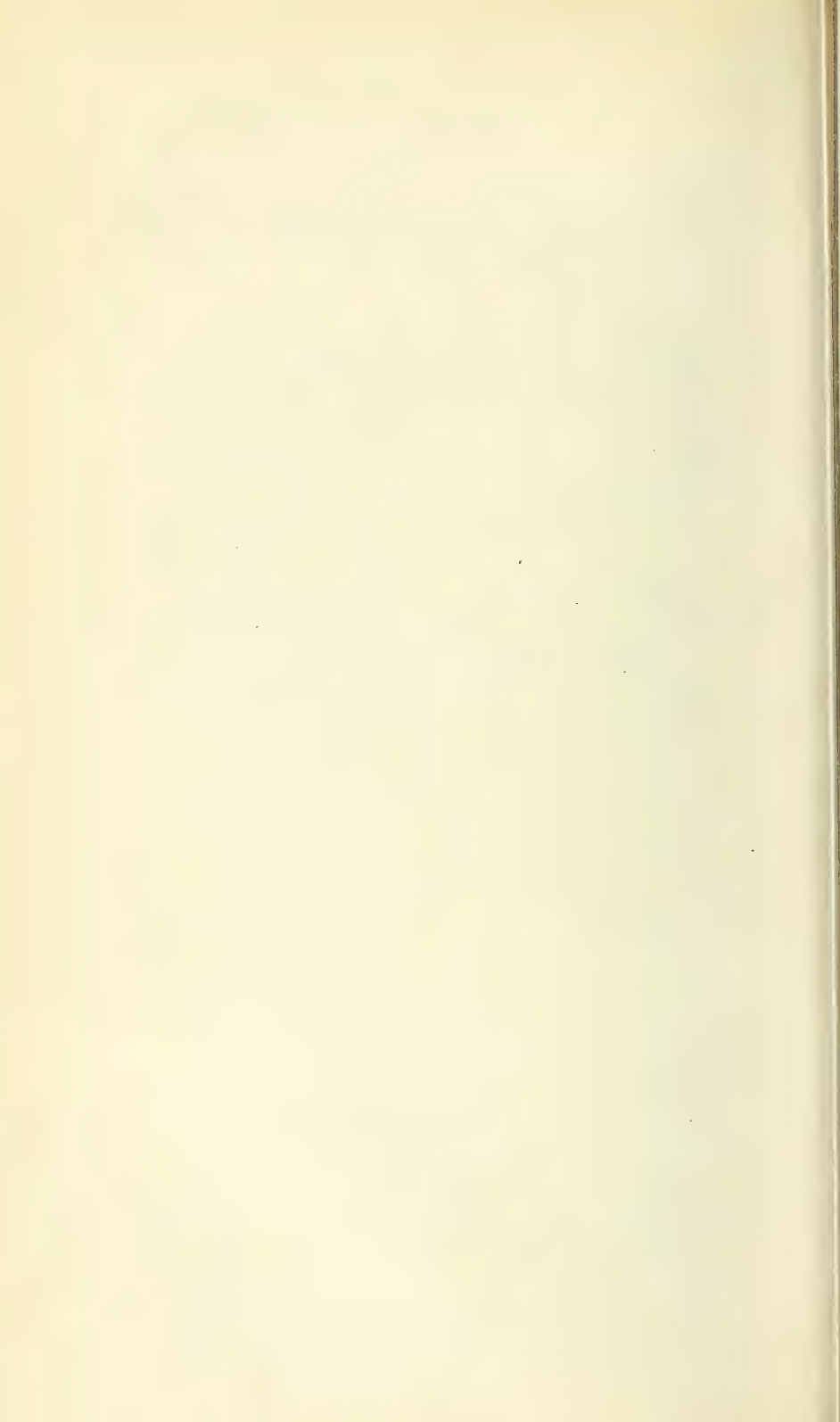
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The English Register
of
Osney Abbey, by Oxford,

WRITTEN ABOUT 1460.

EDITED, WITH AN INTRODUCTION AND INDEXES,

BY

ANDREW CLARK,

M.A. LINCOLN COLLEGE, OXFORD; M.A. AND LL.D. ST. ANDREWS;

HON. FELLOW OF LINCOLN COLLEGE.

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PREFATORY NOTE

THIS fragment of an English version of the extensive cartulary of the great monastic house of Oseney, written about 1460, is of exceptional interest as a monument of the language, raising more than one important question.

Why was an English version begun? What members of the monastic community, entitled to knowledge of its most intimate papers, were then likely to understand documents in English, and not understand them in Latin?

Why, if begun, was it not better done? Every here and there, especially towards the end of the fragment, the translation hopelessly breaks down, and, without collation with the Latin, is unintelligible. Were Oseney monks Frenchmen and so ignorant of English as to be unable to turn a Latin charter into that tongue?

Why was it left off? Because it was felt to be too hard a task, or because it was found to be valueless in practice?

The English version follows the Latin Register in its division into 'Titles', i. e. heads dealing with special points or estates. After the general 'Titles', the properties dealt with in the fragment are all in Oxfordshire.

ANDREW CLARK.

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☞ The Society intends to complete, as soon as its funds will allow, the Reprints of its out-of-print Texts of the year 1866, and also of nos. 20, 26, and 33. Dr. Otto Glanning has undertaken *Seinte Marherete*; and *Hali Meidenhad* is in type. As the cost of these Reprints, if they were not needed, would have been devoted to fresh Texts, the Reprints will be sent to all Members in lieu of such Texts. Though called 'Reprints,' these books are new editions, generally with valuable additions, a fact not notised by a few careless receivers of them, who have complained that they already had the volumes.

A gratifying gift is to be made to the Society. The American owner of the unique MS. of the Works of John Metham—whose Romance of Amoryus and Cleopas was sketcht by Dr. Furnivall in his new edition of *Political, Religious and Love Poems*, No. 15 in the Society's Original Series—has promist to give the Society an edition of his MS. prepared by Dr. Hardin Craig of Princeton, and it will be issued next year as No. 132 of the Original Series. The giver hopes that his example may be followd by other folk, as the support hitherto given to the Society is so far below that which it deserves.

The Original Series Texts for 1909 were No. 137, the *Twelfth-Century Homilies* in MS. Bodley 343, edited by Prof. A. O. Belfour, M.A., Part I, the Text; and No. 138, the *Coventry Leet Book*, Part III, edited by Miss M. Dormer Harris, completing the original text of the Book.

The Original Series Texts for 1910 were No. 139, *John Arderne's Treatises on Fistula in Ano*, &c., edited by D'Arcy Power, M.D., englisht about 1425 from the Latin of about 1380 A.D.; No. 140, *Cupgrave's Lives of St. Augustine and St. Gilbert of Sempringham*, A.D. 1451, edited by John Munro.

The Original Series Texts for 1911 were, No. 141, *Earth upon Earth*, all the known texts, edited by Miss Hilda Murray, M.A.; No. 142, *The English Register of Godstow Nursery*, Part III, containing Forewords, Grammar Notes and Indexes, edited by Dr. Andrew Clark; and No. 143, *The Wars of Alexander*, edited from the Thornton MS. by J. S. Westlake, M.A. (still at press).

The Texts for future years will be chosen from Part III of *The Brut*; Part III of the *Alphabet of Tales*, edited by Mrs. M. M. Banks; Part II of Prof. Belfour's *Twelfth Century Homilies*; and Part IV of Miss Dormer Harris's *Coventry Leet Book*. Later Texts will be Part III of Robert of Brunne's *Handlyng Synne*, with a Glossary of Wm. of Wadington's French words in his *Manuel des Pechiez*, and comments on them, by Mr. Dickson Brown; Part II of the *Exeter Book*—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—re-edited by Israel Gollancz, Litt.D.; Part II of Prof. Dr. Holthausen's *Vices and Virtues*; Part II of *Jacob's Well*, edited by Dr. Brandeis; the Alliterative *Siege of Jerusalem*, edited by the late Prof. Dr. E. Kölbing and Prof. Dr. Kaluza; an Introduction and Glossary to the *Minor Poems of the Vernon MS.* by H. Hartley, M.A.; Alain Chartier's *Quadriologue*, edited from the unique MS. Univ. Coll. Oxford No. 85, by Prof. J. W. H. Atkins; and the *Early Verse and Prose in the Harleian MS. 2253*, re-edited by Miss Hilda Murray. Canon Wordsworth of Marlborough having given the Society a copy of the *Leafrie Canonical Rule*, Latin and Anglo-Saxon, Parker MS. 191, C. C. C. Cambridge, Prof. Napier will edit it, with a fragment of the englisht *Capitula* of Bp. Theodulf: it is now at press.

The Extra Series Texts for 1909 were, No. CIV, *The Non-Cycle Mystery Plays*, re-edited by O. Waterhouse, M.A.; and No. CV, *The Tale of Beryn, with a Prologue of the merry Adventure of the Pardoner with a Tapster at Canterbury*, printed from a cast of the Chaucer Society's plates. As the Society hadn't money enough to pay for its *Troy Book*, Part II, in 1908, it had to take that out of its income of 1909; and it was therefore obliged to borrow from the Chaucer Society the amusing *Tale of Beryn*, edited by the late Dr. Furnivall and the late W. G. Boswell-Stone.

The Extra Series Texts for 1910 were No. CVI, *Lydgate's Troy Book*, Part III, containing Books IV and V, completing the text, edited by Hy. Bergen, Ph.D.; and No. CVII, *Lydgate's Minor Poems*, Part I, *Religious Poems*, with the Lydgate Canon, edited by H. N. MacCracken, Ph.D.

The Extra Series Texts for 1911 were, No. CVIII, *Lydgate's Siege of Thebes*, Part I, the text, edited from the MSS. by Dr. A. Erdmann; and No. CIX, *Partonope*, Part I, edited from its 3 MSS. by Dr. A. T. Böttker.

Future Extra Series Texts will be Lydgate's *Minor Poems*, Part II, *Secular Poems*, ed. by Dr. H. N. MacCracken; *Lydgate's Troy Book*, Part IV, edited by Dr. Hy. Bergen; *De Medicina*, re-edited by Prof. Delcourt; *Loveck's Romance of Merlin*, re-edited by Prof. E. A. Kock, Part II; Miss Eleanor Plumer's re-edition of *Sir Gowther and Sir Percyalle*; Miss K. B. Loeck's re-edition of Hylton's *Ladder of Perfection*; Miss Warren's two-text edition of *The Dance of Death* from the Ellesmere and other MS.; *The Owl and Nightingale*, two parallel Texts, edited by Mr. G. F. H. Sykes; Dr. Erbe's re-edition of *Mirk's*

Festial, Part II; Dr. M. Konrath's re-edition of *William of Shoreham's Poems*, Part II. Prof. Israel Gollancz's re-edition of two Alliterative Poems, *Winner and Waster*, &c. about 1360; Dr. Norman Moore's re-edition of *The Book of the Foundation of St Bartholomew's Hospital*, London, from the unique MS. about 1425, which gives an account of the Founder, Rahere, and the miraculous cures wrought at the Hospital; *The Craft of Nombryge*, with other of the earliest enlight Treatises on Arithmetic, edited by R. Steele B.A.; and the Second Part of the prose Romance of *Melusine*—Introduction, with ten facsimiles of the best woodblocks of the old foreign black-letter editions, Glossary, &c., by A. K. Donald, B.A.

Later Texts for the Extra Series will include *The Three Kings' Sons*, Part II, th Introduction, &c., by Prof. Dr. Leon Kellner; Part II of *The Chester Plays*, re-edited from the MSS., with a full collation of the formerly missing Devonshire MS., by Mr. G. Englund and Dr. Matthews; Prof. Jespersen's editions of John Hart's *Orthographie* (MS. 1551 A.D. black-letter 1569), and *Method to teach Reading*, 1570; Deguillville's *Pilgrimage of th Soule*, in English prose, edited by Mr. Hans Koestner. (For the three prose version of *The Pilgrimage of the Life of Man*—two English, one French—an Editor is wanted. Members are askt to realise the fact that the Society has now 50 years' work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finisht all the Texts that the Society ought to print. The need of more Members and money is pressing. Offers of help from willing Editors have continually to be declined because the Society has no funds to print their Texts.

An urgent appeal is hereby made to Members to increase the list of Subscribers to th E. E. Text Society. It is nothing less than a scandal that the Hellenic Society should have over 1000 members, while the Early English Text Society has not 300!

Before his death in 1895, Mr. G. N. Currie was preparing an edition of the 15th and 16th century Prose Versions of Guillaume de Deguillville's *Pilgrimage of the Life of Man*, with the French prose version by Jean Gallopes, from Lord Aldenham's MS., he having generously promist to pay the extra cost of printing the French text, and engraving one or two of th illuminations in his MS. But Mr. Currie, when on his deathbed, charged a friend to burn all his MSS. which lay in a corner of his room, and unluckily all the E. E. T. S.'s copies of the Deguillville prose versions were with them, and were burnt with them, so that th Society will be put to the cost of fresh copies.

Guillaume de Deguillville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse *Pèlerinage de l'Homme* in 1330-1 when he was 36.¹ Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it,² a revision of which was printed ab. 1500. Of the prose representative of the first version, 1330-1, a prose Englishing, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Sion College, London; and th Laud Collection in the Bodleian, no. 740.³ A copy in the Northern dialect is MS. G. 21, i St. John's Coll., Cambridge, and this is the MS. which will be edited for the E. E. Text Society. The Laud MS. 740 was somewhat condensed and modernised, in the 17th century into MS. Ff. 6. 30, in the Cambridge University Library:⁴ "The Pilgrime or the Pilgrimage of Man in this World," copied by Will. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan and may have been the groundwork of his *Pilgrim's Progress*. It will be edited for th E. E. T. Soc., its text running under the earlier English, as in Mr. Hertridge's edition of th *Gesta Romanorum* for the Society. In February 1464,⁵ Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguillville's first verse *Pèlerinage* into a prose *Pèlerinage de la vie humaine*.⁶ By the kindness of Lord Aldenham, as above mentiond, Gallopes's French text will be printed opposite the early prose northern Englishing in the Society's edition.

The Second Version of Deguillville's *Pèlerinage de l'Homme*, A.D. 1355 or -6, was english in verse by Lydgate in 1426, and, thanks to the diligence of the old Elizabethan tailor and manuscript-lover, John Stowe, a complete text of Lydgate's poem has been edited for th Society by Dr. Furnivall. The British Museum French MSS. (Harleian 4399,⁷ an Additional 22,937⁸ and 25,594⁹) are all of the First Version.

¹ He was born about 1295. See Abbé GOUJET's *Bibliothèque française*, Vol. IX, p. 73-4.—P. M. Th Roxburghe Club printed the 1st version in 1893.

² The Roxburghe Club's copy of this 2nd version was lent to Mr. Currie, and unluckily burnt too with his other MSS.

³ These 3 MSS. have not yet been collated, but are believed to be all of the same version.

⁴ Another MS. is in the Pepys Library.

⁵ According to Lord Aldenham's MS.

⁶ These were printed in France, late in the 15th or early in the 16th century.

⁷ 15th cent., containing only the *Vie humaine*.

⁸ 15th cent., containing all the 3 Pilgrimages, the 3rd being Jesus Christ's.

⁹ 14th cent., containing the *Vie humaine* and the 2nd Pilgrimage, *de l'Âme*: both incomplete.

Besides his first *Pèlerinage de l'homme* in its two versions, Deguilleville wrote a second, "de l'ame separee du corps," and a third, "de nostre seigneur Iesus." Of the second, a prose englisshing of 1413, *The Pilgrimage of the Soule* (with poems, by Hoccleve, already printed by the Society with that author's *Regement of Princes*), exists in the Egerton MS. 615,¹ at Hatfield, Cambridge (Univ. Kk. 1. 7, and Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of addicions' as Caxton says, and some shortenings too, as the maker of both, the first translator, tells us in the MSS. Caxton leaves to the earlier englissher's interesting Epilog in the Egerton MS. This prose englisshing of the *Soule* has been copied and will be edited for the Society by Mr. Hans Koestner. Of the *Pilgrimage of Jesus*, no englisshing is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Caspian, in his *Oldest English Texts* for the Society, and Mr. Harsley has edited the next, c. 1150, Eadwine's Canterbury Psalter. The other MSS., except the Paris one, being interlinear versions,—some of the Roman-Latin redaction, and some of the Gallican,—Prof. Logeman has prepared for press a Parallel-Text edition of the first twelve Psalms, to start the complete work. He will do his best to get the Paris Psalter—tho' it is not an interlinear one—into this collective edition; but the additional matter, especially in the Verse-Psalms, is very difficult to manage. If the Paris text cannot be parallelised, it will form a separate volume. The Early English Psalters are all independent versions, and will follow separately due course.

Through the good offices of the Examiners, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The net profits from these sales will be applied to the Society's Reprints.

Members are reminded that *fresh Subscribers are always wanted*, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English *Lives of Saints*, sooner or later. The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c. will repeat the Laud set, our No. 7, with additions, and in right order. (The foundation MS. (Laud 108) had to be printed first, to prevent quite unwieldy collations.) The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes.

Besides the Saints' Lives, Trevisa's englisshing of *Bartholomæus de Proprietatibus Rerum*, the mediæval Cyclopædia of Science, &c., will be the Society's next big undertaking. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose;² Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical Homilies. The late Prof. Kölling left complete his text, for the Society, of the *Ancoren Riwele*, from the best MS., with collations of the other four, and this will be edited for the Society by Dr. Hümmeler. Mr. Harvey means to prepare an edition of the three MSS. of the *Earliest English Metrical Psalter*, one of which was edited by the late Mr. Stevenson for the fourteenth Society.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society, which has done such admirable work under its founders Prof. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles, &c.

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent, the late Professors Zupitza and Kölling, the living Hansknecht, Eichenkel, Haenisch, Kaluza, Hupe, Adam, Holthausen, Schick, Herzfeld, Brandeis, Sieper, Konrath, Wülfing, &c. Scandinavia has also sent us Prof. Erdmann and Dr. E. A. Kock; Holland, Prof. H. Logeman, who is now working in Belgium; France, Prof. Paul Meyer—with Gaston Paris as adviser (alas, now dead);—Italy, Prof. Lattanzi; Austria, Dr. von Fleischhacker; while America is represented by the late Prof. Child, by Dr. Mary Noyes Colvin, Miss Rieker, Profs. Mead, McKnight, Triggs, Hulme, Bryce, Craig, Drs. Bergen, MacCracken, &c. The sympathy, the ready help, which the Society's work has cald forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

¹ Ab. 1430, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny, &c.—and damnd souls, fires, angels, &c.

² Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Ælfric Society, are still in stock.

Of the Vercelli Homilies, the Society has bought the copy made by Prof. G. Lattanzi.

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